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there has been a large increase in the number of Roman Catholics in this country.* The multiplication of Roman Catholic chapels—the size and splendour of some of them—furnish strong proof of the advancement of their communion, and of the liberality and zeal of the members of that church in propagating their peculiar tenets. To this, other causes, in addition to that already noticed, have contributed.

Many are deceived into a favourable opinion of Popery, by the partial exhibition of the doctrines and worship of the church of Rome in this Protestant country. To form a correct estimate of Popery, it must be contemplated in its doctrines,

* "There are at present throughout the country 11 Roman Catholic colleges for the education of priests, and 35 seminaries. In Manchester, 70 years ago, there were only 70 Roman Catholics, now there are 42,000. In Liverpool, some years ago, comparatively few, now 52,000. In Glasgow there are 30,000. In Bath, 20 years ago, the Romanists met for worship in a small hired room; they have now two chapels in the city, another close by the magnificent college of Prior Park, in the vicinity; and, lately, the Romish Bishop Baines was in treaty for another chapel, at present vacant, in Bath. The total number of Roman Catholic chapels in England and Scotland, in the year 1831, was 479. From the year 1824 to 1831, 16 chapels have been added to the total number; 15 for England, and 1 for Scotland, in Perth. The Romish bishops, in England, are frequently confirming adult converts. At Wolverhampton there were 63 lately admitted into the Romish church; at Norwich, 50; at Cossay, a small village near Norwich, 45; and so on in other places."—*Christian Advocate.*

worship, and effects, as fully exhibited in those states and countries where it is the dominant faith. In a country, where the great mass of the population is Protestant, only a partial and favourable exhibition of Popery can be looked for. The creed of the papist, in common with that of the Protestant, embraces most of the fundamental truths of Christianity, though in the former they are adulterated, by being mixed up with many dangerous errors. The Romish priesthood, who are placed in the midst of a Protestant population, in their public ministrations, give a more frequent prominence to those truths which they hold in common with Protestants, than to those errors which are peculiar to their own church. When those points of doctrine and worship, peculiar to their own church, are insisted on, they are brought forward with a caution and plausibility most likely to conciliate those just prejudices which, in the minds of Protestants, exist against them. Thus, many are led to regard Popery as not so erroneous in doctrine, or antichristian in spirit, as they were once taught to believe: thus, also, many who have no fixed religious principles, allured by the imposing splendour of her worship, by the accommodating nature of her faith, and by other motives which need not here be stated, make an easy transition from mere nominal Protestantism, to the communion of the church of Rome.

There is also reason to fear that the too infre-

quent and sparing inculcation of the distinguishing principles and doctrines of Protestantism, has indirectly contributed to the growth of Popery in this country. The points of disagreement between the Protestant and Romish churches, are too much regarded as controversial matters which belonged to former times, on which it is unnecessary and inexpedient now to insist. It is too confidently assumed, that the great bulk of those nominally Protestant, are "rooted and grounded" in the Protestant faith. It is not, then, surprising, that many who are left in ignorance on these important points, should be prepared to go over to the church of Rome whenever she is in circumstances to hold out those inducements to conformity, which easily prevail with uninformed and unsettled minds. Of this state of things the Romish priesthood fail not to take full advantage. The energy, zeal, and success, with which the Romish priesthood follow up the work of proselytism, imperiously demand of all classes of Protestants, and especially of the ministers of the sanctuary, to be active in the dissemination of those great truths of Christianity, which will render a population *nominally* so, Protestant from *conviction*, and on principle. If, in the present day, when the advocates of Popery enjoy advantages for the dissemination of their faith, which they possessed at no former period since the Reformation, Protestants are found to neglect their duty, the flood of Popish

principles, as it widens and spreads, will bear along with it, multitudes who have no fixed principles to preserve them in a purer faith and worship.

These considerations induced a conviction in the author's mind, that a faithful exhibition of the errors and corruptions of the church of Rome was, in the present day, necessary; and that, with the blessing of God, it might be useful as a preservative from error, and supply his Protestant brethren with additional motives to "stand fast in the liberty wherewith Christ hath made them free."

Another, and that the principal object, which the author has kept in view, has been to vindicate the church of England against the charge of Popery, so frequently and so unjustly alleged against her. It is most singular, on the supposition of there being any foundation for such a charge, that the hostility of the church of Rome should so long have been chiefly directed against the Protestant church of England! that those great and venerated reformers and martyrs who compiled her Articles, Homilies, and Liturgy, should, under God, have been the honoured instruments of delivering the British church and nation from the papal yoke! and that the most able champions of the Protestant faith, and opponents of popish error, should have been those who ministered at her altars! So far from symbolizing with Popery, the church of England has ever been regarded by the church of Rome as the great barrier in the way of the spread

of Popery in the British realms. At the auspicious era of the Reformation, when those different sections into which Protestants are now unhappily divided, were unknown, the church of England stood forth, in the majesty of divine truth, as God's chosen and faithful witness, against the errors and corruptions of the church of Rome. Her venerated reformers, in compiling her Articles, Catechism, Homilies, and Liturgy, in that great work, kept this object steadily in view. Rejecting the authority of councils and traditions, they asserted the sufficiency and sole authority of God's *written* word, as the standard of christian faith and morals. With them it was an axiom—"the Bible—the Bible alone, is the religion of Protestants!" They had a nearer and fuller view, and a deeper feeling of the errors of Popery, than we have in the present day. It is necessary to bear all this in mind, to attain to a just view and feeling of the true meaning and value of the Articles and offices of our national church. While contemplating the church of England under her true character, of "*a faithful witness against the errors and corruptions of the church of Rome,*" and confirming her claims to this high character by an appeal to her Articles, Homilies, and Liturgies, and the writings of the reformers, the author feels that the church, in which he has the honour to minister, has to present additional claims to the veneration and love of all to whom the blessings

of Protestantism are precious. In claiming this high and exalted character for the church of England, there is no intention of undervaluing the testimony of those separate from her communion, against Popery. This character is appropriated to the church of England, because she bears her protest against the errors of Romanism more formally in her Articles and Liturgy, than any other portion of the visible church; and did so, *before* the existence of those bodies of Protestants in this nation, who are now separate from her communion.

In stating the errors and corruptions of the church of Rome, great care has been taken not to misrepresent the faith and practices of that church. Popish writers, who charge Protestants with misrepresenting their faith, invariably appeal to the creed settled by the Council of Trent as the acknowledged and authoritative standard of their faith. The Trent Council was the *last* general council assembled by the Romish church; there is, therefore, no pretext for affirming that its canons and decrees do not represent the *present* faith of that church. The statement of the faith of the church of Rome, as settled by this council, is here given as contained in Bishop Marsh's valuable work, "A Comparative View of the Churches of England and Rome."

"Pope Pius IV.," says Bishop Marsh, "under whose pontificate the decree was made, published a *Profession of Faith*, according to the doctrines

maintained by the Council of Trent, with the following title :—*Professio fidei Catholicæ secundum Concilium Tridentinum ex bullâ Pii Papæ IV.* Consequently, this is the *authorised* profession of faith to which all beneficed clergymen belonging to the church of Rome are bound to subscribe, not only by the bull of Pius IV., but by a decree of the Council of Trent. Indeed, the words of that decree are quoted in the bull itself. This profession of faith begins with the Apostles' Creed, which is succeeded by the twelve following Articles :—

" 1. I most firmly admit and receive the apostolical and ecclesiastical traditions, and all other observances and constitutions of the church.

" 2. I admit also the sacred Scriptures according to that sense which holy mother church, to whom it appertains to judge of the true meaning and interpretation of the sacred Scriptures, hath holden, and still holds; nor will I ever receive and interpret them otherwise than according to the unanimous consent of the Fathers.

" 3. I profess, likewise, that there are truly and properly seven sacraments of the new law, instituted by our Lord Jesus Christ, and necessary for the salvation of mankind, though not all of them to every one; namely, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony; and that they confer grace; and that of these sacraments, baptism, confirmation, and

orders, cannot be repeated without sacrilege. I receive, also, and admit, the received and approved rites of the Catholic church, in the solemn administration of all the aforesaid sacraments.

"4. I embrace and receive all things, and every thing, which have been defined and declared by the holy Council of Trent concerning original sin and justification.

"5. I further profess, that in the mass is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is really, truly, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ: and that a conversion is made of the whole substance of the bread into his body, and of the whole substance of the wine into his blood; which conversion the Catholic church calls transubstantiation.

"6. I confess, also, that under one kind only is received the whole and entire Christ, and the true sacrament.

"7. I strenuously maintain that there is a purgatory, and that the souls detained there are assisted by the prayers of the faithful.

"8. Likewise that the saints, who reign together with Christ, are to be venerated and invoked; and that they offer prayers for us to God; and that their relics are to be venerated.

"9. I most firmly declare, that the images of

Christ, and of the ever-virgin mother of God, as also of the other saints, are to be had and retained; and that due honour and veneration are to be shown to them.

"10. I affirm, also, that the power of indulgences was left by Christ in his church; and that the use of them is very salutary to christian people.

"11. I acknowledge the holy, catholic, and apostolic church of Rome, to be the mother and mistress of all churches; and I promise and swear true obedience to the Roman pontiff, successor of the prince of the apostles, St. Peter, and the vicegerent of Jesus Christ.

"12. Further, I do, without doubt, receive and profess all things, which have been delivered, defined, and declared, by the sacred canons and œcumenical councils, especially by the holy Council of Trent; and all things contrary thereunto, and all heresies of whatsoever kind, which have been condemned, rejected, and anathematised by the church, I in like manner condemn, reject, and anathematise.

"This true Catholic faith, out of which no one can be saved, which by these presents I profess and verily hold, I, N. N., do promise, vow, and swear, most firmly to keep, and confess (by God's help) entire and inviolate, to the last breath of my life; and that I will take care, as far as in me lies, that the same be holden, taught, and preached, by all

who are subject to my control, or who are connected with my charge.—So help me God, and these the gospels of God." *

As the profession of faith here given begins with the Apostles' Creed, it would be unjust to represent the Roman Catholic faith as altogether erroneous. On the contrary, the church of Rome retains in her creed and formularies a large portion of scriptural and fundamental truth: her error consists in *the corrupt additions* made to the "faith once delivered to the saints;" the effect of which is to neutralize those scriptural truths which are embodied in her creed and formularies of devotion. Other articles of faith are authoritatively propounded by the decrees of the Trent Council, which, though not formally stated in the summary given above, are equally binding on the faith of Roman Catholics:—*these* are comprehended in the phrase, "I do, without doubt, receive and profess *all other things*, which have been *delivered*, *defined*, and *declared* by the sacred canons and œcumenical councils, especially by the holy Council of Trent." To ascertain what these additional articles of faith are, the author has felt it necessary to examine the canons and decrees of the Trent Council, and to make frequent extracts from them, in the course of this inquiry.

The quotations from the writings of eminent divines of both churches have been given with the

* Bishop Marsh's Comparative View, pp. 122—126.

view of confirming and explaining the doctrines of the respective churches to which they belonged.

The work now offered to the public is one which has occasioned the author much labour and research. It is the fruit of the little leisure not demanded by his professional avocations: and has occupied much of that time which has often been redeemed from hours usually appropriated to recreation and rest. Should the work be of service to his younger brethren, who are looking forward to the laborious and responsible office of the christian ministry, the author will have reason to rejoice that he has not laboured in vain.

THE CHURCH OF ENGLAND,

A

FAITHFUL WITNESS, &c.

CHAPTER I.

THE SUPREMACY OF THE CHURCH OF ROME CONSIDERED.

Church of Rome.	*Church of England.*
" I acknowledge the Holy, Catholic, and Apostolic church of Rome to be the mother and mistress of all churches."—*Trent. Profess. Art.* xi.	" The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same. " As the church of Jerusalem, Alexandria, and Antioch, have erred, so also the church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith."—*Art.* xix.

THE claim of supremacy, as " the mother and mistress of all churches," asserted by the church of Rome, as above, is still retained as an article of the Romish faith. Dr. Milner, a writer and eccle-

siastic of that communion, says—" In short, no other church but the Catholic can claim to be a religious guide, because, evidently, *she alone is the true church of Christ.*" * In consistency with this claim, the church of Rome considers all who are separate from her as heretics, still amenable to her authority. The Romish Catechism, published by order of Pope Pius V., and which embodies the doctrines authoritatively propounded by the Council of Trent, declares that *heretics* and *schismatics*, though no longer members of the church of Rome, are still " in the power of the church, as persons to be called by it to judgment, punished and doomed by anathema to *damnation.*" † The same doctrine is inculcated at the present day in the Theological Lectures, delivered in the Romish college at Maynooth. " For," says Bishop Marsh, " in the treatise ' De Ecclesia Christi,' which contains the sum and substance of those Lectures, it is positively asserted, that ' the church retains its jurisdiction, over all apostates, heretics, and schismatics, though they no longer belong to its body:' the reason assigned is, ' that a general has the right of inflicting severer punishments on those deserters whose names have been erased from the muster

* " End of Religious Controversy," p. 118, 119.

† " Hæretici sero et schismatici, qui ab Ecclesia desciverunt, &c. non negandum tamen quin in Ecclesiæ potestate sint, ut qui ab ea in judicium vocentur, puniantur, anathemate damnentur."—*Cat. Roman.* p. 78. Edit. 1587.

roll.'"* This will account for the systematic persecution of Protestants by the church of Rome, in all ages and places, where she has possessed the power, of which ecclesiastical history furnishes such abundant and melancholy proofs. It may not be altogether out of place here to remark, that Papists retort the charge of persecution on Protestants. If the latter however have, and especially shortly after the Reformation, manifested a degree of intolerance, they inherited it from the church of Rome. Besides, much of that which is branded by Roman Catholics as Protestant persecution, especially in the reign of Elizabeth, may be traced to *political*, rather than to religious feeling. The penal statutes, enacted against Papists, had for their object, preservation against the designs of a foreign power, rather than the punishment of heresy. There is nothing in the principles of Protestantism to countenance persecution: whereas, on the contrary, persecution is cherished and sanctioned by the avowed principles of the church of Rome.

The grounds on which the church of Rome claims to be the "mother and mistress of all churches," it will be necessary here to examine as briefly as possible.

Priority of existence is urged in support of this claim; for which reason the church of Rome is called "the *mother* of all churches." No claim is

* "Bishop Marsh's Comparative View," p. 178. 180.

more destitute of support than this. Those who are but even slightly acquainted with the records of Christianity, know that the church of Jerusalem, and others which sprang from her, as the churches of Judea, Galilee, Samaria, Syria, and Cilicia, and others planted by the labours of the apostles, had an existence prior to that at Rome. If any church could lay claim to the honour of being the mother of all others, it would belong to the church at Jerusalem, which the apostle St. Paul says, "is the *mother* of us all." (Gal. iv. 26.) "If, then," it has been justly remarked, "any particular church had been warranted in applying to itself the promises which are applicable only to the Christian church in general, as consisting of the whole body of the faithful, it would have been the church of Jerusalem; and the advocates of such exclusive claims might have urged that Jerusalem was the scene of our Lord's death and resurrection—that at Jerusalem the apostolic ministry was first exercised—that Jerusalem was expressly termed a *mother* church—and that the church at Antioch appealed to the apostles at Jerusalem, on a question of peculiar importance to the interests of primitive Christianity. Had a fact like this been related of the church of Rome, how would its defenders have exulted in it, as an incontrovertible demonstration in their favour!" *

Equally destitute of foundation is the claim put

* Fletcher's Lectures on Popery.

forth by the church of Rome to be "*the mistress* of all churches." No one church has the right to claim supremacy over other independent branches of the church of Christ. In the primitive ages of Christianity no such claim was urged or acknowledged. Dupin, the historian of the Romish church, and a Doctor of the Sorbonne, says—"It is true that at present the name of the church of Rome is given to the Catholic church, and that these two terms pass for synonymous. But in antiquity, no more was intended by the name of the church of Rome, *than the church of the city of Rome;* and the popes in their subscriptions, and superscriptions, took simply the quality of the bishops of Rome. The Greek schismatics seem to be the first who gave the name of the church of Rome to all the churches of the west, whence the Latins made use of this to distinguish the churches which communicated with the church of Rome, from the Greeks who were separated from her communion. From this came the custom to give the name of the church of Rome to the Catholic church. *But the other churches did not for this lose their name or their authority.*" This testimony of Dupin is confirmed by the words of Pope Innocent III. "The church," he says, "is, indeed, called *universal*, which consists of all churches, every where, which, by a Greek word, is denominated *Catholic;* thus, *the Roman church is not the universal church, but a part of the uni-*

versal church." Tertullian recommended to the Christians of his day, as a means of securing them in sound doctrine, to consult the apostolic churches, mentioning the churches at Philippi, Corinth, Thessalonica, and Ephesus, as well as of Rome.* The Council of Chalcedon, in the fifth century, decreed that *equal respect* should be paid to the bishops of Constantinople and Rome. These facts, with others which might be adduced, sufficiently prove that the claim of the church of Rome to supremacy over all churches, or to be exclusively *the* church of Christ, was unknown and unacknowledged for at least the first five centuries. The subsequent assumption and recognition of this claim was the consequence of the corruptions of Christianity, which paved the way for the successful ambition of the Roman Pontiffs, who annihilated the rights of all other churches.

What has been stated proves that the claim which the church of Rome urges to *supremacy*, on the ground of *antiquity*, is untenable, inasmuch as some churches existed before her, and others were of contemporary date, and independent of her authority. This equally proves that her claim to be *the catholic*, or universal church, has no foundation in truth. Though modern courtesy gives to Papists the name of *Catholics*, they have no exclusive right to a distinction, which, correctly used, is only applicable to the universal

* Tert. de Præscrip. ad Hær. § xiv. p. 108, 109.

church, to the whole body of the faithful of every country, and of every age.

The Roman Catholic boasts that his church is exclusively the true church, because of its *unity*. "We are," he says, "the one fold under one shepherd: our government, our faith, our Liturgy, are the same in all places: whereas Protestants are not at unity among themselves—they are split into innumerable sects, and diverse in their government, faith, and worship: can this be the *true* church?" The fallacy of this argument, however imposing it seems, may be shown in a short compass. *Unity* in itself is no mark of a true church. The boasted unity of the church of Rome is the result of the negation and abandonment of private judgment. It is the effect of that implicit belief which brings the mind into bondage to the decisions of fallible men. "Certainly," it has been remarked, "no method is so conducive to implicit dependence, and so favourable to the perfection of unity, as not to think at all, or to allow those who demand this unity of sentiment to think for them." If, however, unity of sentiment be an essential mark of a *true* church, the church of Rome cannot lay claim to that character. The history of that church is the history of her differences and divisions. At one time there were *three* popes, each claiming supremacy, opposing each other, and destroying "catholic unity." The contests and struggles of the various orders in the church of Rome are

matters of historical detail. The long and angry disputes between the Jesuits and Jansenists were similar to those which have divided Arminians and Calvinists in Protestant churches. Popes and councils have annulled and condemned the opinions and decrees of their predecessors. They who will take the trouble to read the "History of the Council of Trent," will see how vain a figment is the boasted unity of the church of Rome. "There is, indeed, a visible and external communion, and the *authority* of the see of Rome, like the key-stone of an arch, binds the whole mass together. It is 'the seat and centre of their unity,' but what kind of unity?—a union that is merely artificial and mechanical—a unity secured by the same ceremonies and the use of the same ritual—a unity resulting in innumerable instances from accident, custom, and authority—the unity of a military corps who perform the same evolutions, go through the same manœuvres, and move together with admirable order." In one word, it is not union founded in *truth*, but in *error*.

That unity, which is an essential characteristic of the church of Christ, is unity in sound doctrine; and more of this will be found in the Protestant than in the Romish church. For however Protestants differ among themselves about points not fundamental, yet deriving their religious faith from the pure word of God, they are agreed in all that is fundamental in Christianity. The *confessions* of

the various branches of the Protestant church, if examined, will manifest this. Their witness, as to the way in which a sinner can be saved, and live to the glory of God in this life, and attain to the glory of heaven hereafter, is fundamentally and substantially the same. On these essential points, however they differ in matters merely circumstantial, they are agreed. "There is, therefore, more unity in their different communions than there is in the church of Rome in her one communion: for on these fundamental points, the canons of councils and the decrees of popes are so discordant, that the poor do not know whether they are to be saved wholly by Christ, or partly by themselves, and by the merits of saints: and whether Christ has satisfied divine justice for them, or whether they must not satisfy for themselves, either in this world or in purgatory. Now she teaches one thing and then another: and after all, it turns out that she teaches nothing that can be depended upon: for every man is bound to receive all doctrine from the lips of his priest, though he should know him to be a man neither wiser nor better than himself."* It is in vain, then, for the Roman Catholic to urge, that there is greater *certainty* of faith in his church than in any other. He must receive her decisions, and must believe as she believes. It is not permitted him to imitate the Bereans, "to search the Scriptures whether these things be so." The im-

* "The Protestant."

plicit faith demanded of him requires the renunciation of reason—it is in direct opposition to the apostolic rule, " prove all things,—hold fast that which is good."

The alleged *apostolicity* of the Romish church is pleaded as another evidence of her being, in an exclusive sense, the only true Catholic church. It is said, her priesthood have derived their ministerial authority in a direct line of succession from the apostles. If any one church more than another has reason to doubt this, it is the church of Rome. There were many great schisms in that church of long continuance, during which rival popes excommunicated each other, and at the same time each created cardinals and performed all the functions competent to the head of the church. " One at least of these heads (for there were three at one time) must necessarily have been false: all the spiritual functions derived from the false head must have been false likewise: the priests who derived their powers from such a source were no priests: the bishops consecrated in virtue of such authority were no bishops; and all their ordinations were null and void; and no bishop or priest of the present day can prove that he is come of the right line: therefore all that they build upon the notion of their apostolical succession falls to the ground."

If the apostolic succession be an essential mark of a true church, that of the British church stands on surer ground than that of Rome. Christianity, as

will be hereafter shown, was planted in the British isles in the apostles' days. Her first bishops were ordained by the apostles, and an order of priesthood, deriving their spiritual authority from this source, has been kept up to the present day.*

Against this unwarrantable assumption of the church of Rome, to be exclusively *the true church* of Christ, the church of England protests in her nineteenth Article, given at the head of this chapter. "The visible church of Christ," she declares, "is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." To this scriptural definition of the true church of Christ, the church of England adds her protest against the *infallibility* of the Romish church:—"As the church of Jerusalem, Alexandria, and Antioch have erred, *so also the church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.*"

The church of England, unlike the church of Rome, recognizes all churches, wherever found, holding the truth in its purity, as so many members of that one visible and universal church, of which Christ is the supreme head. Thus, in the Apostles' Creed, she declares, "I believe in *the holy catholic*

* See some remarks on this point in "Reasons for Attachment and Conformity to the Church of England," by the Author, p. 55.

church." Thus also she prays "for the *whole state* of Christ's militant church here on earth;" that it would please God, "to inspire continually *the universal church* with the spirit of truth, unity, and concord, and to grant that all they that do confess his holy name may agree in the truth of his holy word, and live in unity, and godly love." Whereever she discovers a true branch of the church of Christ, she says in the true apostolic spirit, "Grace be with all them that love our Lord Jesus Christ in sincerity and in truth, *both theirs and ours.*" The truth of these remarks will appear more fully from a few extracts from her homilies, and the writings of some of her most distinguished divines.

The homily for Whitsunday declares—"The true church is an universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone." (Eph. ii.) "And it hath always three notes, or marks, whereby it is known: pure and sound doctrine, the sacraments administered according to Christ's holy institution, and the right use of ecclesiastical discipline. This description of the church is agreeable both to the Scriptures of God, and also to the doctrine of the ancient Fathers, so that none may justly find fault therewith. Now, if you will compare this with the church of Rome, not as it was in the beginning, but as it is at present, and hath been for the space of nine hundred years and odd; you

shall well perceive the state thereof to be so far wide from the nature of the true church, that nothing can be more. For neither are they built upon the foundation of the apostles and prophets, retaining the sound and pure doctrine of Christ Jesus; neither yet do they order the sacraments, or else the ecclesiastical keys, in such sort as he did first institute and ordain them; but have so intermingled their own traditions and inventions, by chopping and changing, by adding and plucking away, that now they may seem to be converted into a new guise; which thing being true, as all they which have any light of God's word must needs confess, we may well conclude, according to the rule of Augustine, that the bishops of Rome and their adherents are not the true church of Christ, much less then to be taken as chief heads and rulers of the same." *

The Apology of Bishop Jewel, which received the sanction of convocation, and which was published by authority, as the declaration of the church of England, says: "We believe that there is *one* church of God, and that the same is not shut up (as in times past among the Jews) into some one corner or kingdom, but that it is catholic and universal, and dispersed throughout the whole world. So that there is now no nation which may truly complain that they be shut forth, and may not be one of the church and people of God: and that

* Hom. xxviii. 2.

this church is the kingdom, the body, the spouse of Christ: that Christ alone is the Prince of this kingdom: that Christ alone is the Head of this body: that Christ alone is the Bridegroom of this spouse."

Bishop Bull says, "By the catholic church, I mean the church *universal*, being a collection of all the churches throughout the world, who retain *the faith ἅπαξ once delivered to the saints*, (Jude 3:) that is, who hold and profess, in the substance of it, that faith and religion which was delivered by the apostles of Christ to the first original churches —which faith and religion is contained in the holy Scriptures, especially of the New Testament, and the main fundamentals of it comprised in the canon or rule of faith, universally received throughout the primitive churches, and the profession thereof acknowledged to be a sufficient *tessara*, or badge, of a Catholic Christian. *All* the churches of this day which hold and profess this faith and religion, however distant in place, or distinguished by different rites and ceremonies, yea, or divided in some extra fundamental points of doctrine, yet agreeing in the essentials of Christian religion, make up together *one Christian catholic church* under the Lord, the supreme head thereof."*

Before we close these remarks on the pretensions of the church of Rome to be "the mother and mistress of all churches," some notice must be taken

* Bishop Bull on the corruption of the church of Rome.

of an inquiry which has often been made of the members of the church of England, by Roman Catholics—"Where was *your church before Luther?*" By such a question it is insinuated that the church of England *began* to exist at the Reformation;—that Popery was the only religion known and professed by our forefathers;—that the church in these realms was always in a state of subjection to the church of Rome;—and that she is schismatical in her separation from that church. It is not a sufficient reply to the question noticed, to say that the British church justifies her separation from that of Rome on the ground of the errors and corruptions of that church; though these furnish scriptural grounds for such a separation. The advocate of the church of England may take other ground, and when asked by the Papist, "Where was your church before Luther?" may confidently reply, "*Where it is now, and where it has been for more than seventeen centuries.*" The British church existed as an *independent* branch of the apostolic church, many centuries before it was brought into subjection to the church of Rome, or even before that church ventured to claim supremacy over others.

Of the introduction of Christianity into the British isles, our information is but scanty: what we do possess makes it most probable that it took place in the first century, and that the apostle St. Paul was the honoured instrument of planting the

gospel in this kingdom. Clemens Romanus, the fellow-labourer of that apostle, says that St. Paul, in preaching the gospel, "*went to the uttermost bounds of the west,*" (το τερμα της δυσεως,) by which the British isles, which were the western extremity of the Roman empire, appear to be designed. Eusebius, in the fourth century, says the gospel was preached in the British isles, "*by some of the apostles.*" Tertullian, in the second century, says, that before his time, the Christian religion had extended itself to parts of Britain inaccessible to the Roman arms; by which it is probable the mountainous parts of Wales and Scotland are meant, into which the Romans were unable to penetrate. Gildas states, that the gospel was preached in Britain *before the defeat of Boadicea*, which took place A. D. 61. The British Triads attribute the introduction of Christian knowledge into this country to the father of Caractatus, about the year fifty-eight or fifty-nine: about which time, according to the testimony of Eusebius, Petavius, Scaliger, &c., St. Paul was released from his first imprisonment at Rome.* The intimacy which the apostle must have formed during his two years' residence at Rome with several illustrious natives of this country, must have furnished no small inducement to him, whose holy ambition was to preach Christ where he was not named—to visit our British isles. It is as clear, however, whatever

* See the Bishop of Salisbury's Protestant Catechism, sec. viii.

doubt may exist as to the fact of St. Paul's being the first missionary of Christianity to Britain, that at a very early period of the Christian era the gospel was successfully planted among our rude forefathers. The interesting fact that four British bishops, representing the British church, attended the Council of Arles held in the fourth century, supplies indubitable proof of the establishment and consequence of the Christian church in this country. Blackstone, than whom few were better acquainted with the ancient records of England, says, "The ancient British church, by whomsoever planted, was a stranger to the bishop of Rome and his pretended authority. But the Pagan Saxon invaders, having driven the professors of Christianity to the remotest corners of our island, *their* own conversion was afterwards effected by Augustine the monk, and other missionaries from the court of Rome. This necessarily introduced some few of the Papal corruptions in point of faith and doctrine; but we read of no civil authority claimed by the pope in these kingdoms, till the era of the Roman conquest." *

In proof of the original independence of the British church, of the see of Rome, it may here be mentioned, that for the space of eleven hundred years after Christ, the derivation of the orders of the British clergy from Rome was unknown: on the contrary, the primates and archbishops of the

* Blackstone's Commentaries, b. iv. c. 8.

British church were nominated and ordained by their own suffragans at home. "Always," says Giraldus Cambrensis, "until the full conquest of Wales by Henry I., the bishops of Wales were consecrated by the archbishop of St. David's, and he likewise was consecrated by other bishops, and his suffragans, without professing any manner of subjection to any other church." When Augustine the monk visited this country for the conversion of the Saxons to the faith of Rome, he found in the principality a British church which refused to acknowledge subjection to that of Rome, and which differed from that church in the time of celebrating the festival of Easter. This point of disagreement is incompatible with the alleged derivation from, or subjection of the British church to, that of Rome. The remarks of the learned Bishop Bull are too important to be omitted in this place:—"Our church of Britain was never under the jurisdiction of the bishop of Rome for the first six hundred years: Britain being a distinct diocese of the empire, and consequently having a primate of her own, independent of any other primate or metropolitan. This appears first from the customs of our church during that time, in the observation of Easter, and the administration of Baptism, different from, as was before observed, the Roman custom, but agreeing with the Asiatic churches. For it is altogether incredible, that the whole British church should so unanimously have dissented from Rome

for so many hundred years together, if she had been subject to the jurisdiction of the Roman bishop, or that the Roman bishop all that time should suffer it, if he had a patriarchal power over it."

When Augustine demanded the submission of the British church to the Romish church, it was peremptorily refused. Dinothus, the learned Abbot of Bangor, in the name of the British church, replied, "That they knew no obedience due to him, whom they called the pope, but the obedience of love, and that under God they were governed by the Bishop of Caerleon." The church of this nation then first appeared in her Protestant character in opposition to the usurped supremacy of the church of Rome.

It is important here to observe, as it contradicts the assertion that Popery was the only religion known to our forefathers—that the faith of Rome, as introduced by Augustine among the Saxon inhabitants of Britain, was free from many of those errors and corruptions which formed a large part of the religion of Popery in subsequent ages. Blackstone truly remarks, that "Austin introduced some *few* of Rome's corruptions"—the worst of them was the adoption of the Pagan rites of the Saxons. The leading errors of the church of Rome were not then invented or professed; some of them were at best but in an incipient state, and were not imposed as articles of faith. Among the

distinguishing tenets of Popery then unknown, may be mentioned, transubstantiation, communion in one kind, the supremacy of the pope over all bishops,* purgatory, masses for the dead, the celibacy of the clergy.

What has been said in proof of the original independence of the British church, of Rome, is also true of the Irish church. It appears, both in reference to this country and to Ireland, that Popery, instead of being the ancient religion, was not embraced before the middle of the twelfth century. With respect to Ireland, the learned Bishop of Salisbury adduces the bull of Pope Adrian IV. as incontestable proof of this. "The bull of Adrian IV.," the learned prelate observes, "in which he gives his consent to Henry the Second's conquest of Ireland, on condition of his paying *Peter's pence*, is a curious and important historical document, and contains indisputable evidence that popery was not the ancient religion of Ireland before the middle of the twelfth century. If this fact, *the modern introduction of Popery into Ireland*, were more generally known in that country, it might tend not a little to break that spell, which blinds the eyes of the Irish Papists to the errors of the church of Rome." Leland, in his History of Ireland, affirms that "all ecclesiastical authority

* Pope Gregory, who sent Augustine to Britain, condemned the title of "Universal Bishop," which had been assumed by the Patriarch of Constantinople.

in Ireland had, till about four years before the accession of Henry II. been exercised by her own prelates." Archbishop Usher says—"As far as I can collect from such records of the former ages as have come into my hands, (either in manuscript or printed,) the religion professed by the *ancient* bishops, priests, monks, and other Christians in this land, was, for substance, the very same with that which now, by public authority, is maintained therein against the *foreign doctrine* brought in thither in latter times by the Bishop of Rome's followers."*

The object of the preceding inquiry has been to show that Popery was not the ancient religion of this country, as Papists allege; but, in truth, a novelty and an innovation; and also, that the church of Rome is so far from being the "mother and mistress" of the English church, that the latter, in fact, existed more than eleven centuries as an independent church, refusing to acknowledge the supremacy of the pope and church of Rome. It was not till the twelfth century the pope's jurisdiction was established in this country; that it was so, is to be attributed to the awful ignorance of the times, to the machinations of the Romish priesthood, and to the superstition and weakness of the

* Some valuable information on this point is contained in the Vindication of the Protestant Reformation, in reply to Cobbett's History of the Reformation, by the author of "The Protestant."—P. 57—59.

British sovereigns of those days, who, in bowing their necks to Rome, imposed on their subjects a yoke which neither they nor their fathers were able to bear.

The history of our country, from that period up to the time of the Reformation, exhibits many and frequent instances of opposition to the jurisdiction usurped by the church of Rome over the British church and nation. It would be pleasing to exhibit from time to time the church and nation of Britain in their Protestant characters; but this would be to extend the present inquiry beyond the limits proposed. Sufficient has been said to refute the charge of *schism*, which Papists allege against the church of England, on account of her separation from their church: it was, in fact, the resumption on the part of the British church and nation of that original independence, and of those just rights which had been wrested from them by the Romish hierarchy. The learned prelate before quoted, says—"The church of England is the same national church that has subsisted from the time of its first apostolical institution, having the same episcopal government, and the same fundamental doctrines, which it had from the beginning; but freed from the unscriptural usages and antichristian doctrines which had crept into it during the dark ages of Papal influence."

It has thus been attempted, with the greatest brevity which the subject admitted, to show how

destitute of foundation is the claim of the church of Rome to be "the mother and mistress of all churches." As Protestants, it behoves us to cherish a lively and grateful recollection of the Reformation, as delivering our church and nation from a yoke of superstition under which our ancestors long groaned. No event of equal importance to the best interests of mankind, has occurred since the first promulgation of the Gospel by the inspired apostles; it is justly entitled to be considered as "the second dawn of gospel light, the restoration of pure and undefiled religion; and it should never be forgotten, even for a moment, that without that lamp which was rekindled and raised on high at the Reformation, we should at this hour have been sitting in darkness and the shadow of death, the debased and enslaved victims of a sordid and oppressive priesthood, with our understandings hoodwinked, and our tongues chained; destitute of those liberties and hopes which alone give sweetness to existence, dignity to life, and glory to the prospect of eternity."

It has been attempted to detract from the true character of this brilliant and important event, by charging Henry VIII., to whom, under God, we are greatly indebted for the Reformation in this country, as being influenced entirely by unworthy motives and unlawful passions. It is sufficient, however, to break the force of such an objection, to remark, that whatever the character of Henry

VIII. may have been, it was formed and influenced, *not by Protestantism, but by Popery.* He was born and educated a Papist; whatever his religion and morality were, he received from the church of Rome. In this great event, as in many others, we have to admire the wisdom of divine Providence in overruling the passions of men, for the accomplishment of his infinitely holy purposes. The following judicious remarks of that excellent historian, Sharon Turner, are too important here to be omitted. "All Henry's court, and parliament, and nation, were born and educated in the Romish faith, and *all they did was therefore the act of Catholics.* A different state of things began in Edward VI. and Elizabeth's time. They were trained up to Protestant principles, and so were the children of most of the subjects of Henry VIII. The acts of these were therefore those of Protestants. If any of the preceding Catholics threw off opinions and habits, which they thought wrong, they were still Catholics who so acted, and their decisions were the decisions of Catholics discerning what was erroneous, and preferring what their reason and conscience perceived to be preferable. Their children being educated as Protestants, acted on different principles; they judged as Protestants, as their fathers had judged as Catholics. This distinction is important. The change of Catholics into the new opinions, was the verdict of Catholics in their favour; who met them with a catholic

mind, and examined them with catholic prepossessions. The English Reformation was thus the wise and good work of the Catholics themselves, correcting the abuses of their own church, and establishing a purer system of catholic Christianity. *Protestantism is catholic Christianity, reformed from its Papal corruptions. Romanism is sectarianism, compared with apostolical Christianity.*" *

* Sharon Turner's Modern History, vol. i. p 573.

CHAPTER II.

THE RULE OF FAITH.

Church of Rome.

"I most firmly admit and receive the apostolical and ecclesiastical traditions, and all other observances and constitutions of the church.

"I admit also, the sacred Scriptures, according to that sense, which holy mother church, to whom it pertains to judge of the true meaning and interpretation of the sacred Scriptures, hath holden, and still holds; nor will I ever receive and interpret them, otherwise than according to the unanimous consent of the Fathers.

"I do without doubt receive and profess all things which have been delivered, defined, and declared by the sacred canons, and œcumenical councils, especially by the Holy Council of Trent; and all things contrary thereunto, and all heresies, of whatsoever kind, which have been condemned, rejected, and anathematized by the church, I,

Church of England.

"Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation, &c.

"—— Wherefore, although the church be a witness and keeper of holy writ, yet, as it ought not to decree any thing against the same, so, besides the same, ought it not to enforce any thing to be believed for necessity of salvation.

"General councils may not be gathered together without the commandment and will of princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed by the Spirit and word of God) they may err, and sometimes have erred, even in things per-

in like manner, condemn, reject, and anathematize."—*Trent. Profess. Art.* i. ii. xii.

taining unto God. Wherefore things ordained by them, as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture."—*Art.* vi. xx. xxi.

THE statement given above will fully justify the remark of Bishop Bull, that "the church of Rome hath changed the primitive canon, or rule of faith, by adding new articles to it, as necessary to be believed in order to salvation."

The church of Rome denies that the sacred Scriptures alone are a *sufficient* rule of faith. Traditions, oral and written, said to be handed down from the apostles' times, and the decrees and interpretations of councils, are considered as of equal authority with the word of God, and equally necessary as a rule of faith to Christians. Yea, more than this, with the Scriptures and tradition in our possession, we are still incompetent to decide what we ought to believe and practice, unless we receive the interpretation of the church. *The church*, by which the Roman Catholic means his own church, is regarded as the sole infallible interpreter of holy Scripture; as she interprets the divinely inspired word of God, in that sense, whether true or false, the member of that church is bound to receive it as his rule of faith and practice. This is the fundamental error of the church of Rome; by thus making void the word of God

through their traditions, the way was prepared for all those corruptions in faith and practice which will hereafter be noticed.

To guard against misrepresentation, it is necessary to give, in this place, a few extracts from the Canons and Decrees of the Council of Trent, and from other writings of the advocates of the church of Rome.

The Council of Trent, at its fourth session, holden April 8th, 1546, a few weeks after the death of Luther, decreed as follows:—"Having this object constantly in view, that errors being removed, the real purity of the gospel may be preserved in the church, which, promised aforetime by the prophets in the holy Scriptures, our Lord Jesus Christ, the Son of God, first promulgated by his *own mouth*, and afterwards ordained to be preached to every creature by the *apostles*, as being a fountain both of saving truth and instruction of manners; knowing, further, that this truth and instruction is contained in the *written books*, and in the *unwritten traditions*, which having been received by the apostles, either from the mouth *of Christ himself*, or from the dictates of the *Holy Spirit*, were handed down and transmitted even to *us;* following the example of the orthodox Fathers, this sacred council receives and venerates with sentiments of *equal* piety and reverence, *(pari pietatis affectu ac reverentiâ,)* all the books, as well of the Old as of the New Testament, since one God was the author of them both;

and also the TRADITIONS, relating as well to *faith* as to *morals*, inasmuch as coming either from the mouth *of Christ himself*, or dictated by the *Holy Spirit*, they have been preserved in the Catholic church in uninterrupted succession."* The council, in the same decree, denounces an *anathema* against all who should "*knowingly and designedly contemn the aforesaid traditions.*"†

Cardinal Bellarmine, the renowned champion of the church of Rome, says—"We assert that the necessary doctrine, whether relating to *faith* or to *morals*, is *not* all expressly contained in Scripture; and, therefore, that beside the *written* word of

* "Hoc sibi perpetuò ante oculos proponens, ut sublatis erroribus, puritas ipsa Evangelii in ecclesia conservetur: quod promissum ante per prophetas in Scripturis sanctis, Dominus noster Jesus Christus Dei filius, proprio ore primùm promulgavit; deindè per suos apostolos, tanquàm fontem omnis et salutaris veritatis, et morum disciplinæ, omni creaturæ prædicari jussit; perspiciens hanc veritatem et disciplinam contineri in libris scriptis, et sine scripto traditionibus, quæ ipsius Christi ore ab apostolis acceptæ, aut ab ipsis apostolis, Spiritu Sancto dictante, quasi per manus traditæ, ad nos usque pervenerunt: orthodoxorum Patrum exempla secuta, omnes libros tàm veteris, quàm Novi Testamenti, cùm utriusque unus Deus sit auctor, nec non traditiones ipsas, cùm ad fidem, tum ad mores pertinentes, tanquàm vel ore tenus à Christo, vel à Spiritu Sancto dictatas, et continua successione in Ecclesiâ Catholicâ conservatas, *pari* pietatis affectu ac reverentiâ suscipit, et veneratur."—*Sess.* iv. *Trident. Con.*

† "Et traditiones prædictas sciens et prudens contempserit, *anathema sit.*"

God, there is necessity for an *unwritten* word, that is, the *divine* and *apostolical* traditions." Bossuet, Bishop of Meaux, in his exposition of the doctrine of his church, after stating that written or unwritten traditions are received in common with the sacred Scriptures, and, "*with equal veneration*," adds, "Our adversaries should not be surprised if we, who are so earnest in collecting all that our *fathers* have left us, do preserve the deposit of TRADITION *as carefully as that of the Scriptures*. Bishop Milner, in our own days, asserts that the true rule of Faith "is not merely the written word of God, but the whole word of God, both written and unwritten; in other words, *Scripture and tradition*, and these *propounded and explained by the Catholic church*."

The doctrine of the Romish church, respecting tradition, as a rule of faith and practice, is attempted to be justified by those portions of holy Scripture in which mention is made of traditions. A careful examination of these passages will show how little support they give to the doctrine in question. In the second epistle to the Thessalonians, the apostle exhorts Christians to obey *traditions*, as well as the *written word*—"Stand fast, and hold the *traditions* which ye have been taught, whether *by word or our epistle*," (ii. 15.) "Withdraw from every brother who walketh disorderly, and not after the *tradition* which he hath received of us." (iii. 6.) By *tradition*, in the sense in which

the word was used by the apostle, the *instructions* which the apostles communicated, whether verbally or by writing, are intended. The apostles were divinely inspired teachers. Doubtless they taught many things, and prescribed many things to their converts while present with them, suited to the new circumstances in which Christianity had placed them, which are not recorded in their writings. What was thus taught them verbally, as well as what they taught by their epistles, as the teaching of divinely inspired apostles, would be equally binding upon Christians. Thus, St. Paul praises the Corinthians for keeping "the ordinances" or traditions as "he delivered them."* It will require but little argument to prove that the traditions of the Romish church rest on no authority like this, though they pretend that certain doctrines and precepts, which Christ and his apostles are said to have *spoken*, but which were not committed to writing, have been as faithfully transmitted down to them, as the written word contained in the gospels and epistles. They who can believe this, must believe in the existence of a perpetual miracle, without any conceivable reason for it, seeing the object might have been accomplished by the ordinary and more satisfactory means of writing. The uncertainty and liability to perversion and corruption of mere verbal testimony, even in a short space of time, is so palpable, that

* 1 Cor. xi. 2. καθως παρέδωκα ὑμῖν, τας παραδόσεις κατέχετε.

it would seem but ill to comport with the wisdom and goodness of God to leave us, so liable to mistakes, in matters all important to our faith and practice, to such a mode of instruction. We have affecting proof of the insufficiency and uncertainty of mere tradition, to convey correctly religious knowledge in its purity, from age to age, in the history of the Antediluvians. Such was the longevity of the patriarchs, that Adam, Methuselah, and Shem, lived and filled up the space of 2,158 years; the principles of the patriarchal religion were few and simple, and on that account were easily transmitted from generation to generation. Methuselah received them from the mouth of Adam—from Methuselah Shem could receive the most accurate information; and yet tradition, attended with such extraordinary advantages, did not convey even the principles of natural religion, in their simplicity and purity; patriarchal tradition became mixed with gross errors—idolatry began to prevail, and a new and immediate revelation of the divine will became needful to the patriarch Abraham. Even the Jewish nation, though favoured with God's written word, could not preserve the traditions which they had received pure and uncorrupt: for our Lord charges them with "making the commandment of God of none effect, through their traditions." (Matt. xv. 6.) Those *traditions* which they had received from their fathers, and the authority of which they regarded as equal with

that of God's written word, led them to mistake the true prophecies respecting Messiah and his kingdom, and to indulge in certain practices directly contrary to what holy Scripture enjoined. Such facts as these may justly shake our confidence in those traditions of the church of Rome, which are dignified with the title of "Apostolical Traditions." Where, it may be demanded, are the evidences that the traditions, which we are required to receive with like sentiments of piety and veneration as we receive the written word of God, are truly apostolical and divine? If we refer to the fathers of the Christian church for several centuries, we find them asserting, not tradition as the rule of faith, but insisting on the sufficiency of God's *written* word as the only rule of faith and practice. Cyprian, the renowned Bishop of Carthage, who flourished in the third century, being opposed by some with an argument from tradition, met the argument by an appeal to holy Scripture—"Whence," said he, "have you that tradition?—comes it from the authority of the Lord and of the gospel, or from the Epistles of the Apostles?—for God testifies that we are to do those things which are *written*, &c. *If it be commanded in the gospel, or contained in the Epistles or Acts of the Apostles, then let us observe it as a divine and holy tradition.*" Had the church of Rome observed this rule of Cyprian, and religiously adhered to the *written word* of God, as the only divine and safe

rule of faith and practice, she would have happily been saved from the sin of making void the word of God by her traditions. Even her renowned champion, Cardinal Bellarmine, though he contended for tradition as necessary, is constrained to confess,—"*the Scripture is a most certain and most safe rule of believing.*" The only reason which can be assigned, why the church of Rome builds so largely her faith on tradition, rather than on the written word of God, is, that the peculiar dogmas and practices of that church are founded on the former, and not on the latter. This, Canus, a distinguished writer of that church, acknowledged. "There are many things," he says, "belonging to the doctrine and faith of Christians, which are neither contained in the sacred Scriptures, manifestly or obscurely."

It is clear, from what has been already stated, that the church of Rome prescribes a rule of faith unknown to the sacred Scriptures. This opinion is contrary to the command of the Saviour, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." To quit the sure ground of holy Scriptures for the uncertain traditions of men, is to build our faith, not on the solid rock, but on sliding sand. Where, it may justly be demanded, is the proof of the competency of the church of Rome to supply a more perfect rule of faith, than that which is contained in the written word? where the proof that she alone is competent

infallibly to interpret the sense of holy Scripture to her members, so as to render it obligatory on them to receive that as the only true meaning of God's word which she propounds? Is it in the boasted infallibility of that church? In *what* that infallibility consists, or *where* it resides, judging from their conflicting opinions on this point, Roman Catholics themselves are unable to declare. The authority of the church is derived entirely from the Scriptures; and, therefore, the holy Scriptures must be the ultimate standard of appeal in reference to all that the church propounds. "To the law and the testimony—if they speak not according to this word, it is because there is no light in them." "It is not asserted by Protestants, that every part of Scripture is alike intelligible; but to suppose that the Almighty has revealed his will, and that any part of that revelation, the knowledge of which is essential to salvation, is not intelligible till tradition or ecclesiastical authorities have explained it, is a tremendous reflection on the wisdom of God! It is such a reflection as at once invalidates the sacred claims of holy Scripture, and insults its divine author. What is the practical effect of this appeal to tradition? It makes void the word of God. It leads men to attach no importance to the language of the inspired volume: however plain and explicit its meaning, they must distrust their eyes, and ears, and understanding, till it has been explained by the authority of the church; and as the priest is the

only representative of that infallibility to the immense majority of individuals in the communion of the church, they must, of course, affix no sense of their own to the words of Scripture. They must implicitly receive his explanations; and thus a foundation is laid for the most humiliating dominion over the faith and consciences of men. The assertion of an individual becomes the rule of judgment. The habit of neglecting the Scriptures is confirmed by their systematic rejection of them as the ultimate rule; and ignorance, superstition, and ecclesiastical intolerance prevail, in exact proportion to the practical and uncounteracted influence of this traditionary authority." *

As the sacred Scriptures are not admitted by the church of Rome as the alone-sufficient rule of faith; and, moreover, as the Scriptures give no countenance to the peculiar doctrines and practices of that church, we have a sufficient reason for the *hostility* of the church of Rome to the free circulation and reading of holy Scripture. The faithful pages of history, and the martyrologies of our own country, present painful evidence of this truth. Up to the period of the Reformation, no provision had been made for the free reading of the word of God in the Roman church. There was, it is true, a translation of the word of God into Latin, known by the name of the *Vulgate;* but its use, for that reason, was confined to the learned. Though a

* Fletcher.

Bible might be found in the libraries of the learned, yet Christendom suffered a famine of the word of God. The Council of Trent, though some of their own church had made translations of it into several vulgar languages, inserted the Bible in the list of books, which they forbade the laity to read, or to possess in their own language, without a licence in writing from the bishop of the diocese or the priest!* The possession of a Bible without such licence was deemed sufficient proof of being infected with Protestant heresy. Even in our own days decisive proof has been given of the hostility of the church of Rome, to the free circulation and reading of the word of God. The late Pope Leo XII. in the year 1824, in an official letter to the patriarchs, primates, archbishops, and bishops of the Catholic church, thus addresses them:—"You are aware, venerable brethren, that a certain society, called *the Bible Society*, strolls with effrontery throughout the world; which society, contemning the traditions of the holy fathers, and contrary to the well-known decree of the Council of Trent, labours with all its might, and by every means, to pervert the holy Bible into the vulgar language of every nation; from which proceeding it is greatly to be feared, that what is ascertained to have happened to some passages, may also occur with regard to others, to wit, that by a perverse

* See the fourth rule of the Index Expurgatorius—"Indiscriminata lectio Sacræ Scripturæ interdicta est," &c.

interpretation, the gospel of Christ be turned into a human gospel, or, what is still worse, into the gospel of the devil." The pope, therefore, exhorts his reverend brethren—"*to turn away their flocks by all means from these poisonous pastures!*"

In an account of the St. Giles's Roman Catholic schools, published in "The Orthodox Journal, or Catholic Intelligencer," the following fundamental plan is announced—"to exclude every book which tends to convey an idea of the Catholic faith." For which, these reasons are assigned—"For, as to *the Bible*, it is very well known, that by reading in that *alone*, the Catholic can no more be instructed in the articles of *his* faith, than the believer in the established church can in the thirty-nine articles of his religion. The Bible men must excuse us, if we do not believe either that the Bible is the sole rule of faith, or that there is *any necessity* for its being distributed; for that can be no common rule of faith which admits of a variety of interpretations; nor can there be any necessity for distributing Bibles, in order to make men acquainted with the Christian religion, since we shall in vain look for it among the means which its divine author provided, as sufficient for the establishment and propagation of his system!" *

* The admission, in the above quotation, of these Catholic gentlemen, that *their* religion is not taken from the Bible, justifies the answer of a Protestant, who, on being asked, "Where was your religion before Luther?" replied, "In the Bible, where your's never was."

Against this fundamental error of the church of Rome, on which we have been remarking, the church of England bears her most decided and scriptural protest, in the vi. xx. and xxi. articles given at the head of this chapter. It would be difficult to find in the compass of so few sentences a more glorious recognition of the sufficiency and supreme authority of the holy Scriptures, as the only rule of faith to Christians. The force and fulness of the protest in this noble testimony against the fundamental error of the church of Rome, are best expressed in the judicious statements of Bishop Marsh. "In the articles of our religion we may of course expect a declaration of the authority on which the doctrines of our church are *founded*. Now, the *sixth* article exactly corresponds with the decree which had been made a few years before, at the fourth session of the Council of Trent. As the Council of Trent had declared in that decree the authorities by which it proposed to establish its doctrines, so the Synod of London declared, in the *sixth* article, on what authority its doctrines were founded. The Council of Trent had acknowledged *two* equal and independent authorities as foundations of *doctrines*. But our *sixth* article declares, that there is only *one* such authority. 'Holy Scripture,' (saith this article,) 'containeth all things necessary to salvation, so that whatever is not read *therein*, nor may be proved *thereby*, is not to be required of any man,

that it should be believed as an article of *faith*, or be thought requisite or necessary to salvation.' This article then directly *contradicts* the decree in question. For, instead of describing the *total* rule of faith, as composed of two *partial* rules of faith, in Scripture and tradition—instead of describing tradition, or the unwritten word, as *equal* in authority with Scripture, or the written word, it gives the *whole* authority to Scripture alone. The sixth article, therefore, rejects, entirely and absolutely, *tradition* as a rule of faith, though the *term* tradition is not used in it. The twentieth and twenty-first articles are no *less* decisive. The former declares, that 'although the church be a witness and keeper of holy writ, yet, as it ought not to decree *any* thing against the same, so, *besides* the same, ought it not to enforce *any* thing to be believed for necessity of salvation.' The latter declares, that things ordained by general councils, 'as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of *holy Scripture*.' Nothing can be more pointed than *this* article, against such general councils as the Council of Trent, where *many* things relating to faith were ordained, of which it neither *was*, nor *could be* declared, that they were taken out of *holy Scripture*." *

How accordant the practice of the church of England has been with the avowal made in the

* Bishop Marsh's Comparative View, p. 39, 40.

above articles, is evident from the zeal of the Reformers in giving the people the holy Scriptures in a language which they understood, and in the provision which they made for the reading of the word of God in the churches. Not only were the clergy enjoined by authority to read the Scriptures publicly, but by the same authority the people were encouraged to read them for themselves, as the means by which they might be made wise unto salvation. The Liturgy of the church of England exhibits the most satisfactory proof of this: here an appeal is constantly made to God's written word—large portions of which, eight chapters at least, including the Psalms, are ordered to be distinctly read to the congregation on each occasion of assembling for public worship. The following extracts from the homilies, drawn up by the Reformers, will not be uninteresting as explaining their views of the authority and sufficiency of holy Scripture as the *only* rule of Christian faith and practice.

"Unto a Christian man there can be nothing either more necessary or more profitable, than the knowledge of holy Scripture, forasmuch as in it is contained God's true word, setting forth his glory, and also man's duty. And there is no truth nor doctrine necessary for our justification and everlasting salvation, but that it is, or may be, drawn out of that fountain and well of truth. Therefore,

as many as be desirous to enter into the right and perfect way unto God, must apply their minds to know holy Scripture, without the which, they can neither sufficiently know God and his will, neither their office and duty." "Let us diligently search for the well of life in the books of the New and Old Testament, and not run to the stinking puddles of *men's traditions*, devised by men's imagination, for our justification and salvation." "As St. Augustine saith, by the Scripture all men be amended, weak men be strengthened, and strong men be comforted. So that surely none be enemies to the reading of God's word, but such as either be so ignorant that they know not how wholesome a thing it is; or else be so sick that they hate the most comfortable medicine that should heal them; or so ungodly that they would wish the people still to continue in blindness and ignorance of God."*

"Our Saviour taketh not and needeth not any testimony of man; and that which is once confirmed by the certainty of his eternal word, hath no more need of the confirmation of man's doctrine, than the bright sun at noon-tide hath need of the light of a little candle to put away darkness and increase his light." †

Bishop Jewel, in his Apology for the Church of England, says, "We receive and embrace all the canonical Scriptures, both of the Old and New

* Hom. i. 1. † Hom. xiv. 1.

Testament: and we give our gracious God most hearty thanks that he hath set up this light for us, which we ever fix our eyes upon, lest by human fraud and the snares of the devil, we should be seduced to errors or fables: we own them to be the heavenly voices by which God hath revealed and made known his will to us; in them only can the mind of man acquiesce; in them all that is necessary for our salvation is abundantly and plainly contained, as Origen, St. Augustine, and St. Cyril, have taught us. They are the very might and power of God unto salvation; they are the foundations of the apostles and prophets, upon which the church of God is built; they are the most certain and infallible rule by which the church may be reduced, if she happen to stagger, slip, or err; by which all ecclesiastical doctrines ought to be tried. No law, no tradition, no custom, is to be received or continued, if it be contrary to Scripture: no, though St. Paul himself, or an angel from heaven, should come and teach otherwise. (Gal. i. 8.)"

The remarks of the acute Chillingworth will furnish a suitable conclusion to this chapter:—"*The Bible*, I say, *the Bible* ONLY, is the religion of Protestants!—I, for my part, after a long and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot but upon this rock only. I see plainly,

and with mine own eyes, that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves; a consent of fathers of one age against the consent of fathers of another age; the church of one age against the church of another age. Traditive interpretations of Scripture are pretended; but there are few or none to be found: no tradition, but only of Scripture, can derive itself from the fountain, but may be plainly proved, either to have been brought in, in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon. *This*, therefore, and this *only*, I have reason to believe; this I will profess; according to this I will live; and for this, if occasion require, I will not only willingly, but even gladly, lose my life. Propose me any thing out of this book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this,—*God hath said so, therefore it is true.* In other things I will take no man's liberty of judgment from him, neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian; I will love no man the less, for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully

assured that God does not, and therefore that men ought not, to require any more of any man than this,—*to believe the Scripture to be God's word, to endeavour to find the true sense of it, and to live according to it.*"

CHAPTER III.

PAPAL SUPREMACY.

Church of Rome.	*Church of England.*
"I promise and swear true obedience to the Roman pontiff, successor of the prince of the apostles, St. Peter, and the vicegerent of Jesus Christ."—*Trent. Profess. Art.* xi.	"The king's majesty hath the chief power in this realm of England, and other his dominions, unto whom the chief government of all estates, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction. "The Bishop of Rome hath no jurisdiction in this realm of England," &c.—*Art.* xxxvii.

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cessor, and Christ's vicar on earth, and consequently the father and pastor of all the faithful, and therefore the church is the mother and mistress of all churches." *

The Roman Catholic Bishop Chaloner says— "Nothing can be more evident from Scripture, than that our Lord did make St. Peter the chief pastor of the church: giving him a name that implied no less than being a *rock*, or foundation-stone, (John i. 42,) declaring that upon *this rock* he would build his church, (Matt. xvi. 18;) promising him the keys of the kingdom of heaven, with the chief power of binding and loosing; praying for him that his faith might not fail, and giving him the commission to confirm his disciples, viz. the rest of the apostles. (Luke xxii. 31, 32.) In fine, three times solemnly committing to his care all his lambs, and also all his sheep, without exception— that is, his whole flock, (John xxi. 15, &c.) after having asked him, 'Dost thou love me more than these?'" †

Bishop Hayes is still more explicit. "Who are the successors of St. Peter as head of the church? The bishops of the city of Rome, of which St. Peter was the first bishop, and suffered martyrdom in that city for the faith of Christ, leaving his successors there *the heirs of all his power and authority*. Wherein consists the power of the bishop of

* "The Grounds of the Catholic Faith," p. 51, 52.

† "The Grounds of the Old Religion," sect. ii. p. 88, 89

Rome, as head of the church? As he is appointed by Jesus Christ to be the supreme head and pastor of the church under him, to be the spiritual father and teacher of all Christians, with full power to govern and feed the whole flock: therefore *he is the supreme judge and lawgiver, in all things relating to religion, whether as to faith, manners, or discipline. The primacy both of honour and jurisdiction, over all other bishops, belongs to him: and all the members of the church are obliged to pay the greatest respect, veneration, and obedience, to his decrees and orders, in all things belonging to religion.*"*

In a confession of faith drawn up by the Jesuits, and imposed on converts to Popery in Hungary, they are compelled, among other things, to confess as follows:—

"We confess and believe that the pope of Rome is the head of the church, and that *he cannot err.* We confess and believe that the pope of Rome is the representative of Christ, and *has full power to forgive and retain sin arbitrarily, and to cast into hell, and to excommunicate whomsoever he pleases.* We confess that every new thing instituted by the pope, whether it be contained in the Scriptures or not, whatsoever he has commanded, is *true, divine,* and *saving, which the common man has to value*

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more than the commandments of the living God. We confess that the most holy pope is to *be honoured by every one with* DIVINE HONOUR, *and with the profoundest reverence, just as it is due to the Lord Christ himself,*" &c.*

In what manner this assumed supremacy of the popes of Rome has been abused will hereafter be shown: at present it will be necessary to examine the grounds on which it is claimed. In support of the doctrine that Christ gave to St. Peter, and to the bishops of Rome as his successors, supreme power over the whole church, several passages of holy Scripture are adduced. The principal text is that in St. Matthew xvi. 13—19: especially the words—"I say unto thee, thou art Peter, and upon *this rock* I will build my church, and the gates of hell shall not prevail against it." The opinions as to what our Lord meant by the *rock* are various. Papists understand our Lord as referring to *Peter himself,*—this is also the opinion of some Protestant writers. Assuming even the correctness of this sense of the words, and that Christ made a more special use of St. Peter in laying the foundation, and raising the building of the church, yet this can hardly be reconciled with the idea of Peter himself being its *foundation.* Such an idea is at variance with all those scriptures

* The whole of this confession is published in the "Protestant Journal" for May, 1831, p. 208, 209.

which declare *Christ* himself to be the only foundation of the church. "Other foundation," says St. Paul, "can no man lay, than that is laid, *which is Jesus Christ.*" (1 Cor. iii. 11.) If it be said the apostles are also represented as the foundation of the church, as in that scripture in which Christians are said to be "built on the foundation of the apostles and prophets," &c.; it is evident, that not the *persons*, but the *doctrines* of the apostles and prophets, are intended. Such declarations, even taken literally, would afford no countenance to the dogma of Peter's primacy and supremacy. This is still clearer, from another passage—"The wall of the city had twelve foundations, and, *in them, the names of the twelve apostles of the Lamb.*" (Rev. xxi. 14.) "This," it has been justly observed, "refers to no personal and exclusive prerogatives on the part of one above the rest; there is no allusion to the apostle Peter as possessing any pre-eminent authority. If *he* had been the foundation of the church *in any sense*, different from that in which they were *all* its foundation, we might have expected to meet with this distinction clearly asserted in such passages as these." By *the rock*, therefore, on which Christ promises to build his church, we are to understand, not *Peter*, but that grand and essential truth of Christianity which he had confessed--"THOU ART THE CHRIST, THE SON OF THE LIVING GOD!" This doctrine is that firm foundation on which the church is so securely

built, that the gates of hell (Hades) shall not prevail against it.

In this sense, as referring not to *Peter*, but to Peter's *confession*, the words of our Lord to that apostle were understood by the early Fathers of the Christian church. St. Hilary says—"Therefore there is one immoveable foundation of faith; this one blessed rock, confessed by the mouth of Peter, 'Thou art the Son of the living God.'"* "Upon this rock," says Chrysostom; "that is, on the faith of his confession." And again—"On this rock, not upon Peter, for he did not build his church on the man, *but upon his faith.*"† St. Augustine thus explains his words—"Upon this rock, *which thou hast confessed;* upon this rock which thou hast known, saying, 'Thou art Christ the Son of the living God;' will I build my church, *upon myself,* who am the Son of the living God, will I build my church; upon *me* will I build *thee,* not me upon *thee.*"‡

It is urged, in proof of Peter's supremacy, that Christ invested him with the supreme government

* "Unum ergo est immobile fidei fundamentum, una hæc felix Petra, Petri ore confessa, tu es," &c.

† [illegible]

‡ "Super hanc Petram, quam confessus es, super hanc Petram quam cognovisti, dicens, Tu es Christus filius Dei Vivi, ædificabo Ecclesiam meam. super me [illegible] qui sum filius Dei Vivi ædificabo te. non me super te."

of the whole church. The following words of the passage of holy Scriptures, on which we have been remarking, are quoted as supporting this notion— "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. xvi. 19.) There is nothing in this declaration of the Saviour to sanction, in the least degree, that monstrous exercise of prerogative claimed by the Roman pontiffs, as successors of St. Peter. Our Lord does not hereby make St. Peter and his successors the doorkeepers of the kingdom of heaven, or invest them with that absolute authority to which his pretended successors have laid claim, not only over the church, but over the rulers of the earth. The terms in which this declaration is conveyed are clearly figurative, and refer to that ministerial authority with which Peter and the rest of the apostles were invested, to open, by their preaching of the gospel, the kingdom of heaven to their hearers, and of exercising a scriptural and godly discipline in the churches established by them. "It may, indeed," remarks the late Archdeacon Daubeny, "be readily admitted, without conceding any thing in support of the boasted supremacy of St. Peter, that on account of his noble confession, to St. Peter might have been granted the distinguished privilege of first opening the kingdom of heaven to the Jews, at his first publication of the

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The doctrine of the church of Rome concerning Papal supremacy will be best stated in the words of some of the writers of that church.

"What is the Catholic doctrine as to the pope's *supremacy?* That St. Peter was the head of the church under Christ; that the pope or bishop of Rome is at present *head of the church*, and *Christ's vicar upon earth*. How do we prove these propositions? By the unanimous consent of the fathers, and the tradition of the church. The bishops of Rome are the successors of St. Peter, who translated his chair from Antioch to Rome, and died bishop of Rome. Hence the see of Rome in all ages is called the see of Peter, the chair of Peter, and absolutely the apostolic see; and in that quality has, from the beginning, exercised jurisdiction over all other churches, as appears from the best records of ancient history. Why do you call the Romish church, the mother and mistress of all churches? Because her bishop is St. Peter's suc-

cessor, and Christ's vicar on earth, and consequently the father and pastor of all the faithful, and therefore the church is the mother and mistress of all churches." *

The Roman Catholic Bishop Chaloner says—"Nothing can be more evident from Scripture, than that our Lord did make St. Peter the chief pastor of the church: giving him a name that implied no less than being a *rock*, or foundation-stone, (John i. 42,) declaring that upon *this rock* he would build his church, (Matt. xvi. 18;) promising him the keys of the kingdom of heaven, with the chief power of binding and loosing; praying for him that his faith might not fail, and giving him the commission to confirm his disciples, viz. the rest of the apostles. (Luke xxii. 31, 32.) In fine, three times solemnly committing to his care all his lambs, and also all his sheep, without exception—that is, his whole flock, (John xxi. 15, &c.) after having asked him, 'Dost thou love me more than these?'" †

Bishop Hayes is still more explicit. "Who are the successors of St. Peter as head of the church? The bishops of the city of Rome, of which St. Peter was the first bishop, and suffered martyrdom in that city for the faith of Christ, leaving his successors there *the heirs of all his power and authority*. Wherein consists the power of the bishop of

* "The Grounds of the Catholic Faith," p. 51, 52.

† "The Grounds of the Old Religion," sect. ii. p. 88, 89

Rome, as head of the church? As he is appointed by Jesus Christ to be the supreme head and pastor of the church under him, to be the spiritual father and teacher of all Christians, with full power to govern and feed the whole flock: therefore *he is the supreme judge and lawgiver, in all things relating to religion, whether as to faith, manners, or discipline. The primacy both of honour and jurisdiction, over all other bishops, belongs to him: and all the members of the church are obliged to pay the greatest respect, veneration, and obedience, to his decrees and orders, in all things belonging to religion.*"*

In a confession of faith drawn up by the Jesuits, and imposed on converts to Popery in Hungary, they are compelled, among other things, to confess as follows:—

"We confess and believe that the pope of Rome is the head of the church, and that *he cannot err.* We confess and believe that the pope of Rome is the representative of Christ, and *has full power to forgive and retain sin arbitrarily, and to cast into hell, and to excommunicate whomsoever he pleases.* We confess that every new thing instituted by the pope, whether it be contained in the Scriptures or not, whatsoever he has commanded, is *true, divine,* and *saving, which the common man has to value*

* The same doctrine concerning the supreme power of the pope was authoritatively taught by the decrees of the Council of Trent: "Pro suprema protestate *sibi* in ecclesia universa tradita."

more than the commandments of the living God. We confess that the most holy pope is to *be honoured by every one with* DIVINE HONOUR, *and with the profoundest reverence, just as it is due to the Lord Christ himself,*" &c.*

In what manner this assumed supremacy of the popes of Rome has been abused will hereafter be shown: at present it will be necessary to examine the grounds on which it is claimed. In support of the doctrine that Christ gave to St. Peter, and to the bishops of Rome as his successors, supreme power over the whole church, several passages of holy Scripture are adduced. The principal text is that in St. Matthew xvi. 13—19: especially the words—"I say unto thee, thou art Peter, and upon *this rock* I will build my church, and the gates of hell shall not prevail against it." The opinions as to what our Lord meant by the *rock* are various. Papists understand our Lord as referring to *Peter himself,*—this is also the opinion of some Protestant writers. Assuming even the correctness of this sense of the words, and that Christ made a more special use of St. Peter in laying the foundation, and raising the building of the church, yet this can hardly be reconciled with the idea of Peter himself being its *foundation.* Such an idea is at variance with all those scriptures

* The whole of this confession is published in the "Protestant Journal" for May, 1831, p. 208, 209.

which declare *Christ* himself to be the only foundation of the church. "Other foundation," says St. Paul, "can no man lay, than that is laid, *which is Jesus Christ.*" (1 Cor. iii. 11.) If it be said the apostles are also represented as the foundation of the church, as in that scripture in which Christians are said to be "built on the foundation of the apostles and prophets," &c.; it is evident, that not the *persons*, but the *doctrines* of the apostles and prophets, are intended. Such declarations, even taken literally, would afford no countenance to the dogma of Peter's primacy and supremacy. This is still clearer, from another passage—"The wall of the city had twelve foundations, and, *in them, the names of the twelve apostles of the Lamb.*" (Rev. xxi. 14.) "This," it has been justly observed, "refers to no personal and exclusive prerogatives on the part of one above the rest; there is no allusion to the apostle Peter as possessing any pre-eminent authority. If *he* had been the foundation of the church *in any sense*, different from that in which they were *all* its foundation, we might have expected to meet with this distinction clearly asserted in such passages as these." By *the rock*, therefore, on which Christ promises to build his church, we are to understand, not *Peter*, but that grand and essential truth of Christianity which he had confessed--"THOU ART THE CHRIST, THE SON OF THE LIVING GOD!" This doctrine is that firm foundation on which the church is so securely

built, that the gates of hell (Hades) shall not prevail against it.

In this sense, as referring not to *Peter*, but to Peter's *confession*, the words of our Lord to that apostle were understood by the early Fathers of the Christian church. St. Hilary says—"Therefore there is one immoveable foundation of faith; this one blessed rock, confessed by the mouth of Peter, 'Thou art the Son of the living God.'" * "Upon this rock," says Chrysostom; "that is, on the faith of his confession." And again—"On this rock, not upon Peter, for he did not build his church on the man, *but upon his faith.*"† St. Augustine thus explains his words—"Upon this rock, *which thou hast confessed;* upon this rock which thou hast known, saying, 'Thou art Christ the Son of the living God;' will I build my church, *upon myself,* who am the Son of the living God, will I build my church; upon *me* will I build *thee,* not me upon *thee.*"‡

It is urged, in proof of Peter's supremacy, that Christ invested him with the supreme government

* "Unum ergo est immobile fidei fundamentum, una hæc felix Petra, Petri ore confessa, tu es," &c.

† *πετρα, τουτεστι τη πιστεῖ της ὁμολογιας—ουκ ἔιπεν επι τῷ πετρῳ· ουτε γαρ επι τῳ ανθρωπῳ, αλλα επὶ την πιστιν την εαυτου εκκλησίαν ὠκοδομήσε.*

‡ "Super hanc Petram, quam confessus es, super hanc Petram quam cognovisti, dicens, Tu es Christus filius Dei Vivi, ædificabo Ecclesiam meam, super me ipsum, qui sum filius Dei Vivi ædificabo ecclesiam meam, super *me* ædificabo *te,* non me super *te.*"

of the whole church. The following words of the passage of holy Scriptures, on which we have been remarking, are quoted as supporting this notion— "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. xvi. 19.) There is nothing in this declaration of the Saviour to sanction, in the least degree, that monstrous exercise of prerogative claimed by the Roman pontiffs, as successors of St. Peter. Our Lord does not hereby make St. Peter and his successors the doorkeepers of the kingdom of heaven, or invest them with that absolute authority to which his pretended successors have laid claim, not only over the church, but over the rulers of the earth. The terms in which this declaration is conveyed are clearly figurative, and refer to that ministerial authority with which Peter and the rest of the apostles were invested, to open, by their preaching of the gospel, the kingdom of heaven to their hearers, and of exercising a scriptural and godly discipline in the churches established by them. "It may, indeed," remarks the late Archdeacon Daubeny, "be readily admitted, without conceding any thing in support of the boasted supremacy of St. Peter, that on account of his noble confession, to St. Peter might have been granted the distinguished privilege of first opening the kingdom of heaven to the Jews, at his first publication of the

gospel at Jerusalem, (Acts ii.) and to the Gentiles, in his conversion of the Roman centurion. (Acts x.) But, by our Saviour's delivering the keys to Peter,—that he did not mean to confer upon him any power *exclusively*, or to grant to him any superiority over the other apostles, cannot be more clearly demonstrated, than by his afterwards conferring *the same power*, and *in the same words*, on the other apostles *collectively*." (Matt. xviii. 18—John xx. 22.) This prerogative, or ministerial power, was, therefore, common to all the apostles; it invested Peter with no superiority over the rest of his brethren; the history of the Acts of the Apostles shows that they exercised this power together, and in an equal degree. It is sufficient here, in proof of this, to refer to the deliberations and decision of the first Apostolic Council at Jerusalem, of which we have an account. (Acts xv.) We thus see how the apostles exercised the prerogative of *binding* and *loosing;* but we search in vain for any thing indicating the superiority of St. Peter over the other apostles: it was by the "*sentence*" of *St. James*, and not of St. Peter, that the matter then under consideration was decided.

The interesting passage recorded John xxi. 15—17, is also insisted on by the writers of the church of Rome, as proving that Christ invested St. Peter with supreme pastoral authority over the universal church. Why, it is asked, did the Saviour, in so peculiar a manner, single out St. Peter on that

occasion from the rest of the apostles, and *thrice* charge him to feed his flock, unless he intended thereby to confer upon him an office superior to the rest of the apostles? "The consequence is," says a Popish writer, "that since he gives Peter a superintendence over his whole flock, he confers upon him a jurisdiction distinct from that of the rest of the apostles—a jurisdiction more enlarged than theirs—a jurisdiction reaching over the whole body of the church, over the taught and the teachers, over the governed and the governors." It is evident, however, from the sacred narrative, that St. Peter did not so understand our Lord's meaning; on the contrary, we are expressly told "*he was grieved,*" when Christ repeated the question, "Lovest thou me?" the *third* time. Had our Lord's design been the confirmation of St. Peter's supremacy, he would doubtless have known it, and would naturally have rejoiced in the repetition of a question which was to call forth an *additional* confirmation of the supremacy bestowed on him. The obvious meaning of this interesting passage need only be stated to show how utterly destitute of foundation is the notion which Romanists build on it. St. Peter, a short time before his Lord's passion, had professed love and fidelity to him *above* the rest of the apostles—"Though all men should deny thee, yet will not I!" In the hour of temptation, however, he *three* times denied his Lord, by denying that he was his disciple,

and the last time endeavoured to strengthen his negation by an oath! It is not affirming too much, to say that from that moment Peter fell from his apostleship, and that Peter, as a penitent, might indulge a fear that he had proved himself unfit to be further employed in the high and sacred office to which he had been called by Christ in common with the rest of the apostles. The design of our Lord, in the interesting conversation he held with Peter, on this occasion, was to assure him that he had not cast him off, and had not deposed him from his sacred office as an apostle. In the *thrice* repeated question, "Lovest thou me?" there is an indirect reference to his *thrice* repeated sin of denying his Lord. It afforded Peter the opportunity of avowing the sincerity of his love to Christ, for the satisfaction of his brethren. When, therefore, our Lord charges Peter to "feed his sheep," and to "feed his lambs," it was an assurance to Peter and the rest of the apostles, that he had restored him to that office from which he had fallen by his transgression: this, and not the alleged supremacy, was what our Lord granted to St. Peter. In the commission and promises which Christ subsequently gave to the apostles, (Mark xvi. 15; John xx. 21—23; Matt. xxviii. 20,) there is not a single hint which can be adduced in favour of the boasted supremacy of St. Peter.

It will tend to strengthen the conclusion, to which an examination of the principal passages of

Scripture, usually adduced in support of the Popish notion of the supremacy of Peter, has guided us, to notice other evidence to be found in the New Testament, which, directly, and by fair implication, contradicts the dogma in question. If, as stated by Romanists, our Lord, in the memorable words which he addressed to St. Peter, (Matt. xvi. 13—19,) had invested him with supremacy over the rest of the apostles, the fact must have been known both to him and his brethren; how strange and inexplicable, then, the subsequent conduct of the apostles, in disputing among themselves, "which of them should be accounted *the greatest*." If our Lord had constituted St. Peter the head and prince of the apostles, there could have been no ground left for these struggles for the pre-eminence. This spirit in the apostles our Lord thus rebukes—"If any man desire to be *first*, the same shall be last of all, and servant of all." (Mark ix. 35.) "Be ye not called Rabbi, for *one* is your master, even Christ, and all ye are brethren." (Matt. xxiii. 8.) The occasions on which our Lord addressed these admonitions to his chosen apostles, would naturally have elicited from him an explicit declaration of Peter's supremacy, had such been the fact. The declarations of the Saviour just noticed, and the struggles of the apostles among themselves for the pre-eminence, forbid us to entertain the notion in question for a single moment. We search the New Testament in vain, for a single instance in which

Peter claimed, or in which the rest of the apostles conceded, the alleged supremacy to St. Peter. In the first Apostolic Council at Jerusalem, though St. Peter delivered his opinion on the matter under deliberation, it was the "sentence" of St. James which decided the dispute. (Acts xv. 19.) This fact, if admitted as proof of the superiority of one apostle over others, would establish the supremacy, not of Peter, but of *James*. St. Paul asserts his own authority as equal to that of the apostles, when he says, "*I am not a whit behind the very chiefest apostles.*" (2 Cor. xii. 11.) It need hardly be remarked, that such a declaration is totally irreconcilable with the notion of Peter's supremacy. This is still more manifest, from the reasonings of St. Paul in his Epistle to the Galatians, in which he vindicates his apostolic authority against certain Judaizing teachers who called it in question. (Chap. i. and ii.) He shows that his apostolic commission was derived, not from men, but *immediately* from heaven; that he had entered on his commission without any conference with the apostles. So far from acknowledging the supremacy of Peter, St. Paul declares that three years had elapsed before he saw that apostle; when, at the expiration of that period, he visited the apostles at Jerusalem, they recognized his apostolical authority, not as derived from St. Peter, but immediately from Christ himself.

One instructive fact is recorded by St. Paul, in

his Epistle to the Galatians, which is decisive on this point. "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed." (ii. 11.) The manner in which St. Paul rebuked the dissimulation of St. Peter, on that occasion, is a fact fatal to the alleged supremacy of that apostle. "It is evident, from this passage, that Paul, so far from acknowledging any supremacy in Peter, when he met with him in the same city, finding that he had been acting with dissimulation, publicly rebuked him. And Peter did not attempt to justify himself, although he might have found very plausible reasons for his conduct: he felt that it was condemned by the Spirit of God, speaking in Paul, and he did not resist him. Now, let any candid man say, which of these two acted as the superior. Peter follows a certain line of conduct towards the Gentiles: Paul comes, and without consulting Peter upon it, or appealing to the other apostles, by the wisdom given him from above, judges it to be wrong, and by the authority committed to him, publicly withstands Peter, rebukes him, and then records the transaction in an epistle, regarded, *even by the church of Rome*, as written under the influence of inspiration."*

There are other facts recorded in the New Testament, a brief notice of which will be useful in elucidating this matter. When Samaria received

* Rev. J. Carlisle's Examination of Roman Catholic Episcopacy.

the gospel, "the apostles at Jerusalem *sent unto them Peter and John.*" (Acts viii. 14, 15.) This is totally inconsistent with the idea of Peter's supremacy over the apostles. St. Paul, in his Epistle to the Romans, makes no allusion to St. Peter; this is inconsistent with the notions of the latter apostle, being at that time the Bishop of Rome. St. Peter, in the Epistles which he wrote, conveys not a single hint of that superior dignity which after ages attributed to him. In the statement of the gradations of offices, ordained by Christ in his church, given in 1 Cor. xii. 28—30, there is no mention whatever of the primacy or supremacy of one apostle above the rest. On this fact the acute Chillingworth remarks—"No less a wonder was it that St. Paul should so far forget St. Peter and himself, as that, *first*, mentioning of him so often, he should do it without any title of honour; *secondly*, speaking of the several degrees of men in the church, he should not give St. Peter the highest, but place him in equipage with the rest of the apostles, and say, 'God hath appointed (not, first, Peter, then the rest of the apostles, but) first, apostles; secondly, prophets: certainly, if the apostles were all first, to me it is very probable that no one of them was before the rest."

The result of the previous inquiry sufficiently justifies the conclusion, that there is not a single particle of evidence in the New Testament to favour the doctrine of the Romish church as to the

supremacy of St. Peter. If St. Peter possessed no such supremacy, even conceding the disputed point of his being bishop of Rome, it is clear he could not convey that dignity to the popes of Rome, his alleged successors. The assertion of Peter's having been the bishop of Rome, on which so much stress is laid by Romish writers, is founded on testimony of a very doubtful nature. Though not certain, it appears from the testimony of some early writers probable, that St. Peter visited Rome and suffered martyrdom there about the twelfth year of Nero. There is, however, no evidence beyond that of the uncertain tradition of the church of Rome, to show that he was ever the bishop of that city. On such slight grounds it has been attempted to found those extravagant and unscriptural claims, which have enabled the Roman pontiffs, as the pretended successors of St. Peter, not only to tyrannise over the Catholic church, but also to trample on the rights of sovereign princes. Few facts can be more clearly proved than this, that the supremacy of the bishop of Rome was unknown in the purest ages of the Christian church—that this impious claim was not set up, or even partially recognized, till the close of the sixth century.

The rise, progress, and tyranny of this anti-christian power will be considered in the following chapter. We will close the present chapter by exhibiting the faithful protest of the church of England against this usurped supremacy. In the 37th

article, it is declared, "The bishop of Rome hath no jurisdiction in this realm of England." The importance of this renunciation of Papal supremacy will hereafter be noticed. The protest contained in the article quoted, is expressed more fully in the Homily, concerning obedience to rulers and magistrates, from which the following quotation will be sufficient:—"Here let us take heed that we understand not these and such other like places, (which so straitly command obedience to superiors, and so straitly punished rebellion and disobedience to the same,) to be meant in any condition of the pretended or coloured power of the bishop of Rome. For, truly, the Scripture of God alloweth no such usurped power, full of enormities, abusions, and blasphemies; but the true meaning of these and such places be to extol and set forth God's true ordinance, and the authority of God's anointed kings, and their officers appointed under them. And, concerning the usurped power of the bishop of Rome, which he most wrongfully challengeth as the successor of Christ and Peter, we may easily perceive how false, feigned, and forged it is, not only in that it hath no sufficient ground in holy Scripture, but also by the fruits and doctrines thereof. For our Saviour Christ and St. Peter teach, most earnestly and agreeably, obedience to kings, as to the chief and supreme rulers of this world, next under God: but the bishop of Rome teacheth, that they that are under him are free

from all burdens and charges of the commonwealth, and obedience towards their prince, most clearly against Christ's doctrine and St. Peter's. He ought, therefore, rather to be called antichrist and the successor of the Scribes and Pharisees, than Christ's vicar, or St. Peter's successor." *

Bishop Jewel, in his Apology, says—"There neither is, nor can be, any one man which may have the whole superiority in this universal state (of the church;) for that Christ is ever present to assist his church, and needeth not any man to supply his room, as his only heir to all his substance: and that there can be no one mortal creature which is able to comprehend, or conceive in his mind, the universal church, that is, to wit, all the parts of the world, much less able, rightly, and duly to put them in order, and to govern them."

Bradford (Martyr) observes—"The Papists do place in pre-eminence, over the whole church, the pope, thereby unplacing Christ, which is the head of the church, that giveth life to the whole body, and by his Spirit doth make lively every member of the same. This they do without all Scripture."†

* Hom. x. 3. † Epistle of Bradford to Lady Vane.

CHAPTER IV.

THE RISE, PROGRESS, AND TYRANNY, OF PAPAL SUPREMACY.

HISTORY records few things more instructive and monitory than the rise, progress, and dominion of the Papacy. How can the existence and extensive domination of this power, which is not only unsupported by sacred Scripture, but contrary to Scripture, be accounted for? Fully to answer this inquiry, would require an extent of observation, inconsistent with the brevity prescribed in this work. A few remarks, however, on the subject, are necessary in the present inquiry.

It is important here to remark, that the rise and dominion of the Papal hierarchy furnishes a strong argument for the truth of Christianity, seeing it was foreseen and predicted centuries before, by the writers of the New Testament. St. Paul, in particular, in his Epistles, marks out so clearly the distinguishing characters, causes, and effects of this antichristian power, that no one who compares the events with the predictions, can for a moment

doubt, that in foretelling these things the apostle "spake as he was moved by the Holy Ghost." We select two passages in proof of this. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (dæmons;) speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them who believe and know the truth." (1 Tim. iv. 1—3.) Another prediction, by the same apostle, of a still more remarkable and graphic character, is recorded in the Epistle to the Thessalonians. "Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and *that man of sin* be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. *For the mystery of iniquity doth already work;* only he

who now letteth (hindereth) will let, until he be taken out of the way, and *then* shall that wicked (ὁ ἀνομος) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan, with all power and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved." (2 Thess. ii. 1—10.) The following summary of Bishop Newton's illustrations of this remarkable prophecy, will show how exactly it has been fulfilled in the church of Rome. "'*The man of sin*' is the pope, not only on account of the disgraceful lives of many of them, but by means of their scandalous doctrines and principles; dispensing with the most necessary duties, selling pardons and indulgences for the most abominable crimes, and perverting the worship of God to the grossest superstition and idolatry. He also, like the false apostle Judas, is '*the son of perdition*;' whether, actively, as being the cause of destruction to others, or passively, as being devoted to destruction himself. '*He opposeth*;' he is the great adversary of God and man; persecuting and destroying, by crusades, inquisitions, and massacres, those Christians who prefer the word of God to the authority of men. '*He exalteth himself above all that is called God, or is worshipped*;' not only above inferior magistrates, not only above bishops

and primates, kings and emperors, but also above Christ and God himself; making even the word of God of none effect by his traditions; forbidding what God has commanded, as marriage, the use of the Scriptures, &c.; and commanding, or allowing, what God has forbidden, as idolatry, persecution, &c.; '*so that he, as God, sitteth in the temple of God, showing himself that he is God.*' His 'sitting in the temple of God,' implies plainly his having a seat in the Christian church; and he sitteth there '*as God*,' especially at his inauguration, when he sits upon the high altar in St. Peter's church, and makes the table of the Lord his footstool, and in that position receives *adoration*. At all times he exercises divine authority in the church, 'showing himself that he is God;' affecting divine titles, and asserting that his decrees are of the same or greater authority than the word of God. The foundation of Popery was laid in the apostles' days, but several ages passed before the building was completed, and 'the man of sin' fully 'revealed;' when, '*that which hindered*,' the Roman empire, was dissolved. '*His coming is after the energy of Satan, with all power, and signs, and lying wonders*,' &c.; and does it require any particular proof, that the pretensions of the pope, and the corruptions of the church of Rome, are all supported and authorized by feigned visions and miracles, by pious frauds and impositions of every kind? But, how much soever '*the man of sin*' may be

exalted, and how long soever he may reign, yet at last 'the Lord shall consume him with the spirit of his mouth, and shall destroy him with the brightness of his coming.'"* Thus will the dreadful abuse of Christianity, which has been adduced as an objection to its truth, be found to furnish an unanswerable argument in its favour.

"The mystery of iniquity," that worldly and ambitious spirit which the apostle says was at work in the church in his days, in which originated the corruption of Christianity, and which was developed in the revelation of "the man of sin," rapidly advanced. While the Roman empire continued Pagan, and Christianity was proscribed, this mystery of iniquity was restrained by the civil power. In a short time, circumstances occurred which favoured the revelation of the man of sin; among these, the principal was the conversion of Constantine to Christianity, early in the fourth century. That remarkable event led to the establishment of Christianity as the religion of the empire, and produced a great alteration in the state of the church and the clergy. Christianity, which had passed the fiery ordeal of several severe persecutions unhurt, now rose from her lowliness, and casting aside her sackcloth, arrayed herself in the imperial purple, and sat down in triumph on the throne of

* Bishop Newton's Dissertation on the Prophecies (XXII.) Comprehensive Bible—Remarks on the Second Epistle to the Thessalonians.

the Cæsars. She no longer "wandered about in sheep skins and goat skins, being destitute, afflicted, and tormented;" but all at once basked in the full smiles of public favour: splendid temples were erected for her, and her clergy were exalted to high rank, honour, and wealth. Then, quickly, that mystery of iniquity, that worldly and ambitious spirit which had been long at work, notwithstanding the checks which had opposed it, was more decidedly and openly manifested, in the struggles for worldly grandeur, and in the lust for pre-eminence among the clergy, and in the consequent corruption of Christian doctrine and morals. This state of things, which continued rapidly to advance, led the elegant and uncorrupted Cyprian, bishop of Carthage, to draw the following picture of the degenerated church of Christ in his days. "Long peace," he says, "had corrupted the discipline divinely revealed to us. Each was bent on improving his patrimony, and had forgotten what believers had done under the apostles, and what they ought always to do. They were brooding over the arts of amassing wealth; the pastors and the deacons each forgot their duty: works of mercy were neglected, and discipline was at the lowest ebb. Luxury and effeminacy prevailed; meretricious arts in dress were cultivated; fraud and deceit were practised among brethren—Christians could unite in marriage with unbelievers—could swear, not only without reverence but without

veracity—bishops, neglecting the duties of their stations, gave themselves up to secular pursuits, they deserted their places of residence and their flocks, they travelled through distant provinces in quest of pleasure and gain, gave no assistance to their needy brethren; but were insatiable in their thirst of money," &c. Marcellinus, a heathen writer, who had witnessed, in the reign of Theodosius, the struggle between Ursinus and Damasus, two Christian bishops, for the see of Rome, in which one hundred and thirty-seven persons lost their lives, says—"I must acknowledge, that when I reflect on the pomp attending that dignity, I am not surprised that those who are fond of parade should quarrel and fight, and strain every nerve to attain this office, since they are sure, if they succeed, to be enriched with the presents of the matrons, to appear abroad no more on foot, but in stately chariots, and gorgeously attired, to keep sumptuous tables, nay, and to surpass kings themselves in the splendour and magnificence of their entertainments. But how happy would they be, if, despising the voluptuousness and show of the city, which they plead in excuse for their luxury, they followed *the example of some bishops in the provinces*, who, by the temperance and frugality of their diet, the poverty and plainness of their dress, the unassuming modesty of their looks, approve themselves pure and upright to the eternal God and all his genuine worshippers."

Some have founded on facts, like those which have been stated, an argument against a national and legislative establishment of religion, as tending only to the corruption of Christianity. They contend that the corruption of the Christian faith and morals *originated* in the establishment of Christianity as the religion of the empire by Constantine and Theodosius, and that this prepared the way for Papal tyranny and ecclesiastical domination. The impartial student of ecclesiastical history, on the contrary, will not fail to remark, that the principles in which originated the abuses adverted to, were in operation long before, and that "the mystery of iniquity" was at work even in the apostles' days. The cause of that degeneracy must be sought for in the deep-seated and active depravity of human nature; in the influence of vain philosophy which early corrupted the simplicity of the Christian faith and morals; in the relaxation of that godly discipline which had preserved the purity of the church in former ages. The establishment of Christianity by Constantine and Theodosius, as the religion of the empire, was the legitimate consequence of their conviction of its truth and excellency, and of its superior adaptation to advance the glory of God and the best interests of their subjects. If it be the sacred duty of the head of a family (and God commended Abraham for this, Gen. xviii. 19) to establish and uphold, by his authority, the pure worship of God in his family, it would appear difficult to frame an argu-

ment to prove that it was not the duty of Constantine and Theodosius to establish, and support by their authority, the Christian religion in that larger community, over which Providence had called them to preside, and the best interests of which they were under sacred obligations to promote. Merely to have *tolerated* Christianity, would not have come up to the standard of their duty. If they examined the sacred Scriptures for rules of conduct, under such circumstances, they would find direct sanctions for what they did, in the recorded examples of pious rulers, whose zeal in putting down idolatry, and in establishing the pure worship of God among their people, had received unequivocal marks of the divine approbation: they would also be encouraged and sanctioned by the announcement of the inspired prophet, that "kings should become nursing fathers, and queens nursing mothers" to the church. The abuse of that patronage extended to the church by Constantine, Theodosius, and others, is to be traced, not to that patronage itself, but to other causes; to the depravity of the human heart—to that worldliness—to that corrupt state of Christianity so generally prevalent among all classes, both of the laity and clergy, which had made such lamentable progress prior to the events which have been noticed.*

Tacitus has justly observed, that such is human

* See this argument more fully stated in chap. i. of "Reasons for Attachment and Conformity to the Church of England," by the Author, p. 1—26.

infirmity, that remedies are more slow than evils ;* and thus it proved in reference to the church. There were but few found to oppose the growing corruptions of Christianity. "The mystery of iniquity" continued to work unchecked, or but feebly resisted, and rapidly hastened on that great climax, the revelation of "the man of sin." Rome, being the mistress and capital of the world, and long the seat of the imperial government, the bishop of Rome would naturally be a prelate of great and increasing importance ; he would naturally be regarded by the rest of the clergy with that degree of deference which the dignity of his see would inspire. Circumstances occurred in the course of events, which rendered him the most important personage in the western empire. The invasion of the western empire, by the barbarian tribes of the north, occasioned the removal of the seat of empire from Rome to Byzantium, now better known by the name of Constantinople ; while this event hastened the fall of the Roman empire, it produced a large augmentation of civil and ecclesiastical power to the bishop of Rome. Thus raised to the dignity and authority of the *first* person in the west, the title of *pope*, or father, which had before been given to some of the metropolitan and patriarchal prelates, was soon ap-

* "Naturâ tamen infirmitatis humanæ, tardiora sunt remedia, quàm mala."

plied exclusively to the bishop of Rome, whose domination rapidly extended and increased in tyranny. The submission of the barbarian invaders to the religion of the empire, hastened the revelation of "the man of sin." Dr. Robertson gives the following statement of the consequences of that event. "In ages of ignorance and credulity, the ministers of religion are the objects of superstitious veneration. When the barbarians, who overran the Roman empire, first embraced the Christian faith, they found the clergy in possession of considerable power; and they naturally transferred to those new guides the profound submission and reverence which they had been accustomed to yield to the priests of that religion they had forsaken. They deemed their persons to be equally sacred with their function, and would have considered it impious to have subjected them to the profane jurisdiction of the laity. The clergy were not blind to these advantages which the weakness of mankind afforded them. They established courts, in which every question, relating to their own character, their function, and their property, was tried. They pleaded, and obtained an almost total exemption from the authority of civil judges. Upon different pretexts, and by a multiplicity of artifices, they communicated the privilege to so many persons, and extended their jurisdiction to such a variety of cases, that the greater part of those

affairs, which gave rise to contest and litigation, were drawn under the cognizance of the spiritual courts." *

In consequence of the transfer of the seat of empire from Rome to Constantinople, the bishop of the latter city was invested with patriarchal dignity. The question of pre-eminence was long and warmly agitated between the bishops of the two cities. At length, towards the close of the sixth century, the patriarch of Constantinople, by the advice of a general council, assumed the title of *universal bishop*. This assumption of a title, before unacknowledged in the church, and which expressed supremacy over the universal church, roused and alarmed Gregory the Great, who then filled the see of Rome, who protested against it as *proud*, *profane*, and *impious*. In a letter, addressed by Gregory to the Emperor Mauricius, complaining of the arrogant assumption of the patriarch of Constantinople, he writes—"Your Majesty must restrain him, who thus attacks the immunities of the holy universal church; who puffeth himself up with pride; who desireth to enjoy a title of superior eminence; who, moreover, by a private assumption of dignity, (calling himself the sovereign bishop,) exalts himself above the honour of your empire." In a remonstrance, which Gregory addressed to the ambitious patriarch of Constantinople himself, he says—"Whom do you imitate in as-

* History of Charles V., vol. i. sect. i.

suming that arrogant title?—whom but him who, swollen with pride, exalting himself above so many legions of angels, his equals, that he might be subject to none, and all might be subject to him?" "The apostle Peter," continues Gregory, "was the first member of the universal church. As for Paul, Andrew, and John, they were only the heads of particular congregations; but all were members of the church under one head, and none could ever be called *universal.*" "This is the time," Gregory proceeds to say, "which Christ himself foretold; all things that have been predicted are now accomplished: the king of pride, that is, ANTICHRIST, is at hand; and what, I dread to say, an army of priests is ready to receive him!" One thing is clear from these remonstrances of Gregory, that the title of *universal bishop* was unknown till near the close of the sixth century, and that it was considered as profane, as infringing on the rights and immunities of the church, and a mark of *antichrist.* It is not, however, so clear, that Gregory the Great felt so much horror at the *impiety* of the assumption of this title by the patriarch of Constantinople, as he did mortification at its being withheld from himself, whom he considered as having superior claims to it, as the pretended successor of St. Peter in the see of Rome. There is strong reason for suspecting that his object was to obtain a transfer of the obnoxious title to himself.

What Gregory failed to obtain was, however,

shortly conceded to *Boniface*, his successor in the see of Rome. The circumstances which led to this are by no means reputable to the Roman pontiffs at that time. Phocas, by the murder of his master, the Emperor Mauricius, and his children, mounted the imperial throne. Gregory, on that occasion, addressed the usurper and parricide in the following strain of fulsome panegyric:—"The Almighty hath chose you, and placed you on the imperial throne, to banish, by your merciful disposition, all our afflictions and sorrows. Let the heavens, therefore, rejoice; let the earth leap for joy; let the whole people return thanks for so happy a change! May the Holy Ghost, which dwells in your breast, ever guide and assist you!" Gregory, however, lived not to realize the object of his ambition, and the reward of his flattery; it was, however, granted to his successor Boniface three years after. In the year 606, a decree was issued, by which, as the reward of political services, rendered to the cruel and base usurper Phocas, giving the title of universal bishop in perpetuity to the Roman pontiff, vesting him and his successor with supremacy over all the bishops of the empire. In the year 756, Zachary, the Roman pontiff, in the exercise of that supremacy which the popes soon arrogated to themselves, not only over the universal church, but over all the kings of the earth, dethroned Childeric, king of France, and set up Pepin on the throne of his master and sovereign;

in reward of these services, Pepin enriched the Roman see, by ceding to the popes of Rome several rich territories in Italy. The Roman pontiff, from this time, became a temporal prince. Now was "the man of sin," the antichrist, fully "*revealed.*"*

Though most of the churches of the west bowed their necks to the antichristian power claimed by the pope of Rome, there were some who refused submission to it, and who protested against it. In Italy, Papal supremacy was long resisted. "The diocese of Italy," says M'Crie, "of which Milan was the capital, remained long independent of Rome, and practised a different ritual according to what was called the Ambrosian Liturgy. It was not till the eleventh century that the popes succeeded in establishing their authority at Milan, and prevailed on the bishops of that see to procure the archiepiscopal pall from Rome. When this was first proposed, it excited great indignation on the part of the people, as well as of the clergy, who maintained that the Ambrosian church, according to the most ancient institutions, was free and independent;—

* The Author ventures an opinion, that from this time are to be computed the prophetic numbers of Daniel, of 1,260 years, which limit the duration of the Papal hierarchy. The nearness, in point of time, between the rise and establishment of the Papacy in the west, and of Mahomedanism in the east, is remarkable; both the pope and Mahomet grasped at temporal sovereignty about the same time.

that the Roman pontiff had no right to judge or dispose of any thing connected with it; and that they could not, without incurring disgrace, subject to a foreign yoke, that see which had preserved its freedom during so many ages."* It was not till persecution had broken down this independent spirit, and the blood of many martyrs had been shed, that the Ambrosian church in Italy submitted to Papal supremacy. The numerous Christians who inhabited the valleys of Piedmont, better known since by the names of the Waldensian and Albigensian churches, nobly resisted every attempt to bring them into subjection to the faith and pope of Rome. For this they were proscribed as heretics, and successive popes delivered them over to the secular power to be exterminated: though thousands and hundreds of thousands of these peaceful inhabitants of the valleys suffered martyrdom, they persevered in a pure faith, and successfully resisted every attempt to bring them into subjection to the power of the Roman pontiff. Though last named, England long resisted the supremacy of the pope. The answer of Dinothus, given in the name of the British church, in which he refused to acknowledge the dependence of the British church on that of Rome, has already been noticed. The church and nation of Britain long maintained their independence of Rome, after other churches had bowed to this antichristian power. It was

* M'Crie's History of the Reformation in Italy, p. 1, 2.

not till the twelfth century the pope's power was established in this country; and, although this foreign ecclesiastical jurisdiction virtually continued during the four centuries which preceded the Reformation, many successful efforts were made in this country to limit and oppose it.*

The writer who undertakes to show the tyranny and cruelty with which the Papacy wielded the antichristian supremacy it had grasped, has a painful task to perform. It is necessary, however, briefly to enter on this view of the subject, that we may feel the debt of gratitude we owe to God, in having delivered us from a yoke which our forefathers were unable to endure. Invested with supremacy over the universal church, and with temporal sovereignty, the popes of Rome, taking advantage of the ignorance and superstition of the times, embraced every opportunity of extending and consolidating their power. By the ghostly terrors which they inspired they were soon able to render the rulers of the nations subservient to their authority and ambition. Had we not the evidence of well-attested facts, it would appear incredible that mortal and fallible men, as the popes of Rome undoubtedly were, should allow themselves to be approached with that homage, and to be called by those titles, which only of right belong to God him-

* The Bishop of Salisbury, in his Protestant Catechism, refers, in proof of this, to various acts of the British parliament, from the 35th of Edward I. to 25th of Henry VIII., p. 229.

self. The fourth Council of the Lateran, for instance, gave to the pope the appellation of "*the prince of the universe!*" In their second session, they acknowledged him "*a priest and king, who is to be adored by all people, and who is very like unto God!*" In the fifth session they speak of Leo X. in these terms—"*Weep not, daughter of Sion, for behold the Lion of the tribe of Judah, the root of David; behold God hath raised thee up a Saviour!*" The renowned champion of the church of Rome, Cardinal Bellarmine, in later ages, says—"If the pope could, or should, so far err as to command the practice of vice, and to forbid virtuous actions, *the church were bound to believe vices to be good, and virtues to be bad!*"* Cardinal Zabarelli says—"The pope can do all things, whatsoever he pleases, even unlawful things, and *is more* than God!"† When we hear a mortal man thus spoken of, and hear him arrogating to himself a power to forgive sins, to open and shut heaven to whom and against whom he pleaseth, we cannot but recognize the fulfilment of the apostolic prediction of "the man of sin, *who opposeth and exalteth himself above all that is called God, or that is worshipped.*"

Daniel, the divinely inspired Hebrew prophet, in his vision of the Papal hierarchy, (chap. vii.) mentions it as one effect of the tyranny of that

* De Pontiff. Rom., lib. iv. cap. 5.

† De Schism. Sul. Serm. Script., p. 70.

antichristian power, that it "*shall wear out the saints of the Most High.*" St. John, in the Apocalypse, personifies the same power, as "drunken with the blood of the saints, and of the martyrs of Jesus." (Chap. xvii. 6.) The history of the persecutions of the true church of Christ, by the church of Rome, in different ages, attest the truth of these prophetic representations. "No computation can reach the numbers who have been put to death in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the church of Rome. A million of the poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the Jesuits; the Duke of Alva boasted of having put thirty-six thousand to death in the Netherlands, by the hands of the common executioner, during the space of a few years. The Inquisition destroyed by various tortures one hundred and fifty thousand Christians within thirty years. These are a few specimens, and but a few, of those which history hath recorded; but the total amount will never be known till 'the earth shall disclose her blood, and shall no more cover her slain.'" *

Not content with supremacy over the universal church, the popes of Rome, as was before hinted, pretended a divine right to exercise authority over kings and their kingdoms. They claimed the

* Scott, on Rev. xiii. 7.

power of disposing of the temporalities of sovereign princes, and of absolving their subjects from their allegiance to their lawful sovereigns. Pope Clement V. declared in public council, "*That all the authority of all the kings in the world depended on him alone!*" By the establishment of numerous ecclesiastical bodies in every kingdom, who claimed to be independent of the civil power, and who acknowledged no authority over them but that of the pope, who, by their wealth and influence, acquired absolute ascendancy over the great mass of the population of every kingdom in Europe, a power was thus created in every kingdom, which it was dangerous for the reigning sovereign to control or resist. For this reason, it soon became a matter of policy, if sovereign princes wished to retain their dominions, that they should swear fealty and succumb to the authority of the supreme pontiff. If they dared to resist it, or to disobey its commands, bulls, placing their kingdoms under an interdict, releasing their subjects from their allegiance, and giving their dominions to others, were the ready and efficacious means by which the Roman pontiff punished the contumacy of refractory princes. The following extract, from the Apology of Bishop Jewel, which is entitled to be considered as the protest of the English church against the Papal hierarchy, contains, in a small compass, a revolting picture of the tyranny of this antichristian power :—

"We trust," says the Bishop, "our readers will pardon us, if our language appears more severe and vituperative than Christian forbearance authorizes; but such is our indignation, so insatiable, so oppressive is the ambition of the pope, though happily curbed and restrained in its career, that greater forbearance or milder expressions could not convey our feelings on the subject; for he (Pope Clement V.) had the insolence to affirm, in a public council, '*That all the authority of all the kings in the world depended upon him alone,*' and to gratify his ambition and thirst of dominion, involved the Roman empire in a destructive war, and promoted dissensions throughout Christendom. With characteristic perfidy he absolved the Italians and subjects of the Roman empire, including himself, from their oath of allegiance to the emperor of Greece; invited his subjects to revolt from him; and, by a newly usurped and unauthorized stretch of authority, placed Charles Martel the Great, whom he had called from France into Italy, upon the imperial throne. From personal dislike, he (Pope Zacary) deposed Childeric, king of France, a prince of unblemished character, and, in his stead, placed Pepin on the throne; and would, if it had been practicable, have ejected Philip the Fair from his dominions, and preferred Albert, king of the Romans, to the throne of France. He utterly destroyed the prosperity of that most beautiful and flourishing republic, Florence, though his native

country, and, changing its independent and peaceable form of government, delivered it up to the tyranny of a despot.* By his intrigues, he rendered the whole of Savoy an object of plunder to Charles V. on the one side, and the French king (Francis I.) on the other, so that the wretched duke had scarcely one city left in which to shelter himself.

"I am, however, weary of examples, for nothing can be more tedious than the enumeration of all the notorious actions of the popes. Of what party were they who poisoned the Emperor Henry VII. in the communion?† Who did the same to Pope Victor in the holy chalice? Who mingled the deadly cup which was presented to John, king of England, at the festive board?‡ Who, at this day, suffers the most puissant monarchs and mighty kings to kiss his *holy feet?* Who commanded the emperor to hold his bridle and the king of France his stirrup? Who was it that cast Francis Dandolo, doge of Venice, king of Crete and Cyprus, bound in chains beneath his table, and compelled him to devour the bones with his dogs?§ Who, with his feet, not his hands, placed the diadem on

* Pope Clemens VII.

† This deed is attributed to the instigation of Pope Clemens V. The evidence on which this charge rests may be seen at the foot of the 96th page of Jewel's Apology, by *Isaacson.*

‡ Pope Innocent decreed that King John should be deposed.

§ Pope Sabellicus.

the head of the Emperor Henry VI. at Rome, and then with his foot spurned it from the brow of the abject monarch, declaring that he possessed the power of creating and deposing emperors?* Who armed the son of the Emperor Henry IV. against his father, and caused the parent to fall into the hands of his own child; who, having shaved his head, and treated him with the most revolting indignity, confined him in a monastery, where sorrow and hunger shortly terminated his miserable existence?† Who, in the insolence of pride, placed his foot on the neck of the Emperor Frederick?‡ and, as if that were not sufficient insult, recited from the Psalms of David—'Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.' Where is there such another example of despised and injured majesty on record, except that of Tamerlane the Scythian, a fierce and barbarous tyrant, and of Sapor, king of Persia? All these were popes! all successors of St. Peter! all most holy men! whose every word was by us to be considered gospel!!!"§ Great reason had Gregory to exclaim, when his rival at Constantinople assumed the title of universal bishop, "the king of pride is at the doors!"

The light which burst upon the nations of

* Pope Celestine. † Pope Hildebrand.

‡ Pope Alexander III.

§ Bishop Jewel's Apology, by the Rev. S. Isaacson, p. 94—98.

Europe some time before, and especially at the time of the Reformation, tended, in a great measure, to dispel the illusion which had reduced kings and kingdoms to an ignoble vassalage to the pope of Rome. The consequence was, the gigantic power of the Romish pontiff became feeble, and the thunders of the Vatican rolled, comparatively speaking, harmless and unheeded. Still, whenever occasion favoured it, the power of the pope was not permitted to slumber. A few facts of modern date, will show that, notwithstanding all that Papists allege to the contrary, the arrogant claims of the pope, which were maintained in their full extent in ages of profound ignorance and superstition, are not renounced by the Papal hierarchy. Pope Pius V. in his bull, bearing date, May 5th, 1570, excommunicated our famous Queen Elizabeth, deprived her of her pretended right over England; absolved all her subjects from their duty of allegiance, and instigated them to rebel against her authority. A few extracts from this bull will show to what extent the power of the pope was maintained, even in the middle of the sixteenth century. "Pius, Bishop, servant of the servants of God, *ad perpetuam rei memoriam.* He that reigneth on high, to whom is given all power in heaven and earth, namely, to Peter the prince of the apostles, and to Peter's successor, the bishop of Rome, to be governed in fulness of power. *Him alone he made prince over all people, and all*

kingdoms, to pluck up, to destroy, scatter, consume, plant, and build, that he may contain the faithful that are knit together with the band of charity, in the unity of the Spirit, and present them spotless and unblameable to the Saviour." The pope proceeds to describe Elizabeth as "the *pretended* queen of England;" as "having seized on the kingdom"—"embraced the errors of heretics," &c. The bull thus concludes—"Being, therefore, supported by his authority, whose pleasure it was to place *us* (though unable for so great a burden) in this supreme throne of justice, we do, out of the fulness of our apostolic power, declare the aforesaid *Elizabeth*, being a heretic and favourer of heretics, and her adherents, in the matters aforesaid, to have incurred the sentence of *anathema*, and to be cut off from the unity of the body of Christ. And, moreover, we do declare her to be deprived of her *pretended* title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever. And, also, the nobility, subjects, and people of the said kingdom, and all others, who have in any sort sworn unto her, to be for ever absolved from any such oath, and all manner of duty, of dominion, allegiance, and obedience; as we also do, by authority of these presents, absolve them, and to deprive the same *Elizabeth* of her pretended title to the kingdom, and all other things aforesaid. And we do command and interdict all and every, the noblemen, subjects, people, and others afore-

said, that they presume not to obey her monitions, mandates, and laws; and those who do the contrary, we do innodate with the like sentence of anathema."* The successor of Pius V., Pope Gregory XIII., pursued the same plan. One great object with Gregory was to excite rebellion in Ireland, in which he succeeded to a certain extent; though he had promised all the British dominions to the king of Spain, on condition of his conquering them, Gregory had a natural son, whom, in defiance of his contract with the Spanish monarch, he was desirous of making king of Ireland. This pope, in a bull bearing date February 25th, 1575, after denouncing Elizabeth as "hateful alike to God and man," calls upon the Irish to rebel against her authority: to such as aided the leader of this treasonable enterprise, by this bull, the pope promised "a plenary indulgence and remission of all their sins, according to the form which is accustomed to be used for those who war against the Turks for the recovery of the holy land," &c.†

A still more recent instance of the exercise of this tyrannical power of the pope occurs in the excommunication of the late French Emperor Buonaparte, by Pope Pius VII. This same pope, who placed the imperial diadem on the head of Buona-

* The bull of Pius V., from which the above extracts are taken, is given at length in "The Protestant," vol. i. p. 158—160.

† Phelan's Policy of the Church of Rome.

parte, and blessed him as his dear son in the faith, in a bull at great length, bearing date July 10th, 1809, fulminates against him his anathema. This singular document shows that even in the nineteenth century, the pope of Rome has abated nothing of those arrogant pretensions of supremacy which were so fully exercised in the dark ages. "Let them know," says Pius VII. in this bull, "*that by the law of Christ their sovereignty is subjected to our throne!*"* Popery, in this point as in others, is unchanged. It has not abated aught of those pretensions, which endanger, whenever opportunity offers, the independence of every church, and of every state, which refuses submission to the authority of the see of Rome.

From this antichristian and tyrannical jurisdiction of the Romish see, the British church and nation were emancipated by the Reformation. The ancient independence of the British crown, and of the British church, was then successfully asserted, not only by the acts of the legislature, but by articles of religion drawn up by the church. In the preamble of the statutes of the 25th and 26th of Henry VIII., it is declared—"That the crown of England is independent, and that all classes of men, whether of the spirituality or of the temporality, owe obedience to it; that the church of England has been accustomed to exercise jurisdic-

* This bull is given at length in "The Protestant," vol. iii. p. 10—21.

tions in courts spiritual, and that the encroachments of the bishops of Rome from ancient times had been checked by the king's renowned progenitors." The 28th of Henry VIII., an act "to extinguish the authority of the bishop of Rome," required the abjuration of that authority from the most considerable parts of the subjects of the realm, both civil and ecclesiastical; to maintain that authority subjected those who did so to the penalties of high treason. Bishop Burnett remarks, respecting the jurisdiction of the popes, that "appeals were made to them; they sent legates and bulls everywhere; they granted exemptions from the ordinary jurisdictions; and took bishops bound to them by oaths, that were penned in the form of oaths of *fealty* or homage. This was the first point that our reformers did begin with, both here and every where else, that so they might remove that which was an insuperable obstruction, till it was first taken out of the way, to every step that could be made towards a reformation." The 37th Article of the Church of England contains her protest against Papal supremacy, and a declaration of the independent rights of the British church and crown. "The plain meaning of the article," says Burnett, "is this, that *no estate*, or *sort of men*, is exempted from the supreme civil power amongst us; that none but the magistrate has a right to use the civil sword, or to enforce, by external compulsion, the observance of laws; and that no foreign

power, particularly that of Rome, has any manner of jurisdiction over any of the king's subjects." The injunction of Queen Elizabeth, referred to in the body of the Article, as explanatory of its meaning, thus defines the nature and extent of the power intended, by what is usually termed the king's *headship* over all estates, ecclesiastical or civil. "*Under God*, to have sovereignty and rule over all manner of persons born within these her realms, dominions, and countries, of what estate, either ecclesiastical or temporal, soever they be, so as no other foreign power shall, or ought to have, any superiority over them."*

* See a defence of this article in "Reasons for Attachment and Conformity," &c., chap. iv. p. 200—211.

PART II.

DOCTRINES.

CHAPTER I.

THE SACRAMENTS.

Church of Rome.

" I profess, likewise, that there are truly and properly seven Sacraments of the new law, instituted by our Lord Jesus Christ, and necessary for the salvation of mankind, though not all of them to every one; namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace: and that of these Sacraments, Baptism, Confirmation, and Orders, cannot be repeated without sacrilege. I receive also, and admit the received and approved rites of the Catholic church, in the solemn ad-

Church of England.

" Sacraments ordained of Christ, be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

" There are two sacraments ordained of Christ our Lord in the gospel, that is to say, Baptism and the Supper of the Lord.

" Those *five*, commonly called sacraments, that is to say, Con-

ministration of the aforesaid sacraments." — *Art.* iii. *Trent. Profess.*

firmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be accounted for sacraments of the gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures; but yet, have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

"The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith."—*Art.* xxv.

THE statements given above, show how widely the church of Rome and the church of England differ from each other in their faith as to the Christian sacraments; this difference applies, not only to their *number*, but also to their *character* and *efficacy*.

What is a *sacrament?* It is necessary to define this, that we may arrive at proper conclusions on the matters now to be considered. According to the authoritative decision of the Trent Council, a sacrament is "the symbol of a sacred thing, and

the visible form of an invisible grace."* This definition is applied in common to all the *seven* sacraments of the church of Rome. In consistency with this decision an anathema is pronounced against all who deny the number, or character and efficacy of the sacraments, as determined by that Council.† The term *sacrament*, though used by the church of Rome in a more definite sense, appears to have been used by the early Fathers more vaguely, as *a sign of a thing sacred and holy*; hence it was early the custom to designate as sacraments all those corporeal and sensible things which were considered as representing the spiritual and invisible graces of God, by this appellation, for which St. Austin assigns this reason—"Signs, when they are applied to divine things, are called sacraments." For this reason, St. Austin and St. Hilary of Poictiers, speak of the sign of the cross, exorcism, the holy bread, prayer, fasting, &c. as sacraments. According to this vague and extensive use of the term, the number of sacraments might be multiplied indefinitely.

A sacrament, in its true and proper sense, is, "a sacred sign, instituted by our Saviour, to represent, seal, and spiritually exhibit to us the benefits of our redemption." In this sense, the church of

* Commune hoc quidem est sanctissimæ Eucharitiæ *cum cæteris sacramentis*, symbolum esse rei sacræ, et invisibilis gratiæ formam visibilem, &c., sess. xii. c. iii.

† Sess. vii. c. i.

England teaches, that "there are *two* sacraments ordained of Christ our Lord in the gospel, that is to say, Baptism and the Supper of the Lord."

The church of Rome, on the contrary, holds "that there are truly and properly *seven* sacraments of the new law, *instituted by our Lord Jesus Christ.*" Some most singular and fanciful reasons were assigned by the Fathers in the Trent Council in favour of this particular number; as, that there are *seven* cardinal virtues, *seven* capital vices, *seven* planets, *seven* days of creation, *seven* plagues of Egypt, &c.* Against this error the church of England protests in the words of the article already given; and also in the following words of her Apology, by Bishop Jewel.

"The sacraments instituted by Christ are *only two*—the Sacrament of Baptism and our Lord's Supper, as the ancient learned Fathers have made account of them. St. Ambrose having occasion of purpose to treat of the sacraments, speaketh but of *two:* saith he, 'I begin to speak of the sacraments which you have received;' and yet, in his whole treatise divided into six books, he writeth but of *two.* His book is extant; if any man doubt this he may see it. St. Augustine reckoneth them to be but *two*—'these be the two sacraments of the church.' Again he saith, 'Our Lord and his apostles have delivered unto us a few sacraments, instead of many, and the same in doing most easy,

* History of Council of Trent, fol. p. 219.

in signification most excellent, in observation most reverend, as is the sacrament of baptism, and the celebration of the body and blood of our Lord. Thus, Augustine and Ambrose, unto whom I might also join other ancient Fathers, reckon but two sacraments. Let no man then be offended with us for so doing: we do no new thing, but restore the ordinances of Christ, and keep the example of the holy Fathers."*

Another and most important point of difference between the two churches, and of most serious consequence, respects the *design* and *efficacy* of the sacraments. The church of England declares—"Sacraments ordained of Christ, be not only badges, or tokens, of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him." The following canons of the Council of Trent will show what is the faith of the church of Rome on these points:—

"If any one shall say that the sacraments were instituted for the nourishing of faith alone, let him be accursed."†

"If any one shall say the sacraments of the New Law *do not contain the grace* which they

* "Jewel's Apology."

† "Si quis dixerit, hæc sacramenta propter solam fidem nutriendam instituta fuisse; anathema sit."—Sess. vii. c. v.

signify, or *do not confer the grace* itself on those who oppose no obstructions to it," &c.*

"If any one shall say that by the sacraments themselves, *from the performance of the work*, (*ex opere operato,*) grace is not conferred, but that faith only in the divine promise is sufficient to the obtaining of grace; let him be accursed."†

In our remarks on the statements given of the faith of the two churches, concerning the sacraments, for the sake of brevity and distinctness, we will first show in what the church of Rome errs, and then justify the church of England in what she propounds on this subject.

The church of Rome ascribes a supernatural efficacy to the administration of the sacraments; they are held *to contain the grace which they signify*, to *confer grace* by the performance of them, *(ex opere operato.)* According to this doctrine they are, in truth, to be considered as physical rather than moral instruments, or means of grace and salvation. The grace which they signify, and which they confer, is not from the blessing of God and the secret working of his Spirit, but from the

* "Si quis dixerit, sacramenta novæ legis non continere gratiam, quam significant, aut gratiam ipsam non ponentibus obicem non conferre," &c.—Sess. vii. c. vi.

† "Si quis dixerit, per ipsa novæ legis sacramenta *ex opere operato* non conferri gratiam, sed solam fidem divinæ promissionis ad gratiam consequendam sufficere; anathema sit."—Sess. vii. c. viii.

administration of an external rite by a mortal man! That this was not merely the doctrine of the church of Rome in ages long passed, but is still the faith of that church in the present day, admits of undeniable proof. The *grace*, said to be conferred by sacraments, is not a right merely to the external privileges of the Christian church, but is, (as the Douay Catechism teaches, the use of which is ordered "*by authority*,") "*a supernatural gift* of the divine bounty, freely bestowed on us for our sanctification and salvation." The Roman Catholic Bishop Hayes insists on the same doctrine of the supernatural efficacy of sacraments. "A sacrament," he says, "is an outward sensible action, or sacred sign, ordained by Jesus Christ, *as a sure and certain means to bring grace to our souls*." Thus, the members of that church are taught to rely for grace on the efficacy of sacraments, instead of looking to God to work that grace in them, which is essential to salvation; thus, the necessity of the atoning merits of the Saviour, and the sanctifying work of the Holy Spirit, are superseded by the doctrines and ordinances of men. The dying sinner relies on the efficacy of sacraments administered to him in his last agonies, and not on the merits of Christ, to obtain the remission of his sins, and a safe viaticum to everlasting blessedness! "This," says Bishop Burnett, "we reckon a doctrine that is not only without all foundation in Scripture, but that tends to destroy all religion, and

to make men live on in security in sin, trusting to this, that the sacraments may be given them when they die."

The church of England, judging her doctrines by her offices, and especially by what she declares more formally in her articles, maintains the true medium between the Popish doctrine of the inherent efficacy of sacraments, and the unscriptural opinions of others, who hold that sacraments are *only* signs intended to represent and teach spiritual mysteries. The latter opinion, which extensively prevails, if less dangerous, is not less unscriptural than the former. The opinion that sacraments are only "naked and bare signs," is no where countenanced in the word of God: that "they are," as the church of England teaches, "certain sure witnesses and effectual signs of grace, and God's good-will towards us, by the which he doth work invisibly in us," is in accordance with sacred writ, and the ancient faith of the purest branches of the reformed church. In the confession of the faith of the Scotch reformers, they say—"These sacraments, now instituted of God, not only to make a visible difference betwixt his people, and those that were without his league, but also to exercise the faith of his children, and by participation of the same sacraments, to seal in their hearts the assurance of his promise, and of that most blessed conjunction, union and society, which the elect have with their head, Christ Jesus. And

thus *we utterly condemn the vanity of those that affirm sacraments to be nothing else but naked and bare signs:* no, we assuredly believe, that by baptism we are ingrafted in Christ Jesus, to be made partakers of his justice, whereby our sins are covered and remitted; and, also, that in the supper rightly used, Christ Jesus is joined with us, that he becometh very nourishment and food to our souls," &c. The Westminster Confession of Faith, after declaring sacraments to be "holy signs and seals of the covenant of grace, immediately instituted by God to represent Christ and his benefits, and to confirm our interest in him, adds—"There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other. The grace which is exhibited in or by the sacraments rightly used, *is not conferred by any power in them,* neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorising the use thereof, a promise of benefit to worthy receivers." The French churches, in their Confession of Faith, presented to King Charles IX., A.D. 1561, say—"We confess these exterior signs (the sacraments) to be of such a kind *as that God through them, by the power of his Holy Spirit, worketh, and that nothing*

is fruitlessly signified to us therein." The Belgic Confession, which expresses the faith of those churches which suffered most severely for the gospel in Flanders, Artois, Hainault, &c. says—"Sacraments are signs and visible symbols of inward and invisible things, through which, as through means, God himself doth act in us by the power of his Holy Spirit. *Therefore those signs are by no means vain and empty, or instituted to deceive or frustrate us,*" &c.

Such views as these of the design and efficacy of the sacraments, harmonising as they do with the doctrine of the church of England, as expressed in her articles, are directly opposed to an opinion which now extensively prevails, especially among those who have separated from the church of England, that sacraments are mere naked and teaching signs: to avoid the error of Popery on the one hand, they have run into the opposite error in denying the true efficacy and blessing of the divine institutions; thus, the sacraments are degraded, and the benefits which God has, by his appointment and promise, connected with the right use of them, are lost.

The remarks of the judicious Hooker on this subject are entitled to serious consideration. "Christ and his Holy Spirit, with all their blessed effects, though entering into the soul of man—we are not able to apprehend or express *how*—do, notwithstanding, give notice of the times when they

use to make their access, because it pleaseth Almighty God to communicate by sensible means those blessings which are incomprehensible. Seeing, therefore, that grace is a consequent of sacraments, a thing which accompanieth them as their end, a benefit which they have received from God himself, the author of sacraments, and not from any other natural or supernatural quality in them; it may be hereby both understood, that sacraments are necessary, and that the manner of their necessity to life supernatural, is not in all respects as food unto natural life, because they contain in themselves no vital force or efficacy; they are not physical, but moral instruments of salvation, duties of service and worship, which, unless we perform as the author of grace requireth, they are unprofitable; for, *all receive not the grace of God, which receive the sacraments of his grace. Neither is it ordinarily his will to bestow the grace of sacraments on any but by the sacraments, which grace also, they that receive by sacraments, or with sacraments, receive it* FROM HIM, *and* NOT FROM THEM. For of sacraments, the very same is true which Solomon's wisdom observeth in the brazen serpent—'He that turned towards it was not healed by the thing he saw, but by thee, O Saviour of all.' This is, therefore, the necessity of sacraments. That saving grace which Christ originally is, or hath for the general good of his whole church, by sacraments he severally deriveth into every

member thereof. Sacraments serve as the instruments of God to that end and purpose; *moral* instruments, the use whereof is in our hands, the effect in his; for the use we have his express commandment—for the effect, his conditional promise; so that without our obedience to the one, there is of the other no apparent assurance; as, contrariwise, where the signs and sacraments of his grace are not either, through contempt unreceived, or received with contempt, we are not to doubt but that they really give what they promise, and are what they signify. For we take not baptism, nor the eucharist, for bare resemblances or memorials of things absent, neither for naked signs or testimonies, assuring us of grace received before, but (as they are indeed and in verity) for means effectual, whereby God, when we take the sacraments, delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify."*

The preceding observations on the sacraments generally, will go to substantiate and to justify the charge, that the church of Rome *perverts and corrupts sacraments of divine institution.* How this is done, in reference to the eucharist, will hereafter be shown. Her unscriptural notions respecting baptism, here claim some consideration. To this sacrament, in common with the others, the church of Rome ascribes the inherent and super-

* Ecclesiastical Polity, book v. sec. 57.

natural virtue of *containing* and *conferring* grace, *(ex opere operato.)* The Trent Council declares, that, "by the sacrament of baptism the merit of Jesus Christ is applied both to little children and adults,"—"the guilt of original sin is remitted,"—"baptism is an instrumental cause of justification;"—also, "that a full and entire remission of all sins" is the consequence of it.* The Douay Catechism, declaring its effects, says—"Baptism gives grace, by which we are made the adopted children of God, and freed from original sin, and likewise from actual, if guilty of it." In "The Catholic Expositor," in answer to the question, "What is the effect of baptism?" the reply given, is, "All sin, original or actual, however vile, obtains remission."

The church of England, though unjustly charged as symbolizing with the church of Rome in her doctrine on this subject, most decidedly, while she maintains the true dignity and intent of baptism, protests against the *opus operatum* notion of the church of Rome. In her 25th article, in which she speaks of the sacraments generally, she declares expressly, that "*in such only as worthily receive the same they have a wholesome effect or operation.*" In her 27th article on baptism, she says—"Baptism is not only a sign of profession, whereby Christian men are discerned from others

* Decret. de Peccato Originali.—Sess. v. c. vii.—Sess. xiv. c. ii.

that be not christened; but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that *receive* baptism rightly are grafted into the church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, faith is confirmed, and grace increased *by virtue of prayer to God.*" On this article, the excellent commentator Scott remarks—"Baptism is said to be the *sign* of regeneration; but the sign and the thing signified are not the same, no, nor even inseparably connected. The promises of the forgiveness of sin, and of our adoption, are '*visibly signed and sealed,*' not efficaciously bestowed. The expression, 'they that *receive* baptism *rightly,*' refers not to the *right administration* of baptism by the priest, but to *the right reception* of it by the baptized person. As faith is in this case confirmed, and grace increased, faith and grace must have been previously possessed by 'those who receive baptism rightly;' for, if they had no faith or grace, the one could not be confirmed, nor the other increased. And this is not merely by the *opus operatum* of baptism, but '*by virtue of prayer.*'" Though the church of England regards the sacrament of baptism as an ordinance of God, and as connected with gracious promises of spiritual blessings, by which those who receive it have their investiture into the privileges of the new covenant visibly signed and sealed; she looks for the benefits

of this sacrament, not to the bare performance of it, but to the blessing of God and the operation of his Holy Spirit. Hence, at the time of administration, she prays—"Give thy Holy Spirit to this infant, that he may be born again, and be made an heir of everlasting salvation." "We call upon thee for this infant, that he, coming to thy holy baptism, may receive remission of his sins by spiritual regeneration." Thus, the church teaches her members not to look upon the mere administration of this sacrament as efficaciously bestowing these blessings, but directs them to God as the only source of grace, through whose spiritual operation and gracious communications by his own ordinance, these blessings can be effectually and visibly signed and sealed to them.*

As confirming the above remarks, and as strengthening the protest of the church of England against the error of the church of Rome on this subject, many extracts might here be given from the writings of her reformers. One or two extracts will be sufficient.

Dean Nowell, in his Catechism, thus speaks of baptism—"Whereas by nature we are the children of wrath, that is, strangers from the church, which is God's household, baptism is, as it were, a certain entry, by which we are received into the church,

* See the Author's answer to the objections usually alleged against the baptismal service of the church of England—"Reasons for Attachment to Church of England," p. 133.

whereof we also receive a most substantial testimony that we are now in the number of the household, and also of the children of God; yea, and that we are joined and grafted into the body of Christ, and become his members, and so grow into one body with him."

Frith (Martyr) says—"The outward sign doth neither give us the Spirit of God, neither yet grace, that is the favour of God. For if through the washing in the water the Spirit of grace were given, then should it follow, that whosoever were baptized should receive this precious gift; but that is not so, wherefore I must needs conclude that this outward sign, by any power or influence that it hath, bringeth not the Spirit or the favour of God."

To the above, we may add the forcible declaration of a later and most distinguished divine of the church of England. Hooker says—"The sacraments contain in themselves no vital efficacy; they are not physical, but moral instruments of salvation, duties of service and worship, which, unless we perform as the Author of grace requireth, they are unprofitable. They are moral instruments, the use whereof is in our hands, the effect in his; for the use we have his express commandment—for the effect, his conditional promise."

The church of Rome hath also further erred, and departed from the simplicity of apostolic times, in ordaining certain rites in the administration of the sacrament of baptism, unknown in the Scriptures

and in the primitive church. "The following," says Dr. Hurd, "is, as nearly as possible, the form used in baptism in the church of Rome. The priest first asks the sponsors what sex the child is of—whether they are its true godfathers and godmothers—if they are resolved to live and die in the 'true Catholic faith'—and what name they intend to give it? After an exhortation, he calls the child by the name given it, and asks—'What do'st thou demand of the church?' To which the godfather answers, 'Faith.' After several other inquiries, the priest breathes three times upon the child's face, saying, 'Come out of this child, thou evil spirit, and make room for the Holy Ghost.' This being done, he makes the sign of the cross on the child's forehead, and afterwards on his breast, repeating at the same time, 'Receive the sign of the cross on thy forehead and in thine heart.' He then blesses the salt, if it was not blessed before, which being done, he takes a little of it and puts into the child's mouth, saying, 'Receive the salt of wisdom.' After this he puts his thumb in his mouth, and having dipped it in spittle, rubs it over the mouth of the child. The next thing is to strip the child naked on the upper part of his body, while the priest prepares the holy oil. The godfathers and godmothers hold the child over the font, with the face towards the east. After some questions, the priest pours the water thrice on the child's head, in the form of a cross, mentioning at

each time one of the persons of the Trinity. He then anoints the top of the child's head, in the form of a cross, with the sacred oil, and puts over it a piece of white linen to denote that it is cleansed from all impurities."*

Any arguments to expose the unscriptural and absurd character of the above rites, in the administration of baptism, are unnecessary. Against these rites the church of England most effectually protested at the Reformation, by her rejection of them, and by her retaining only those simple and expressive rites which are agreeable with the word of God, and the practice of apostolic times.†

* Hurd's Rites and Ceremonies, p. 255, 256.

† See a defence of the Baptismal Rites of the Church of England, in "Reasons for Attachment and Conformity," &c., p. 133, &c. &c.

CHAPTER II.

THE SACRAMENTS—SUPERADDED SACRAMENTS OF THE CHURCH OF ROME.

THE church of Rome has not only perverted and corrupted sacraments of *divine* appointment, but has added to their number those which were not appointed by God, and which in truth are no sacraments. For these she claims the honours, and to them attributes the efficacy of sacraments of *divine* institution. Against this the church of England bears her protest in the following words of the article, given at the head of the former chapter. "Those *five*, commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be accounted for sacraments of the gospel, being such as have grown, partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God." The church of

England further protests against these superadded sacraments, in the words of her Apology by Bishop Jewel.

'What then?—Do we refuse confirmation, penance, orders, and matrimony? Is there no use of these among us? Do we not allow them? Yes. For we do confirm, and teach repentance, and minister holy orders, and account matrimony, and so use it, as an honourable state of life. We visit the sick among us, and anoint them with the precious oil of the mercy of God. But we call not these sacraments, because they have not the like institution. Confirmation was not ordained by Christ. Penance hath not any outward element joined to the word: the same may be said of orders. And matrimony was not first instituted by Christ, but God ordained it in Paradise long before. But in these two (Baptism and the Eucharist) we have both the element and the institution. In Baptism the element is water; in the Lord's Supper, bread and wine. Baptism hath the word of institution, (Matt. xxviii.) 'Teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost.' The Lord's Supper, in like manner, hath the word of institution, (Luke xxii.) 'Do this in remembrance of me.' Therefore these two are properly and truly called the sacraments of the church, because in them the element is joined to the word, and they take their ordinance of Christ, and be visible signs of invisible

grace. Now, whatsoever lacketh either of these is no sacrament. Therefore are not the other *five*, which are so reckoned, and make up the number of seven, in due signification and right meaning taken for sacraments; for in such sort as they are called sacraments, that is, *because they signify some holy thing*, we shall find a great number of things which the godly learned Fathers have called sacraments, and yet, I trow, we must not hold them as sacraments ordained to be kept and continued in the church, for then should be not seven, but seventeen sacraments."

In justification of the church of England, which rejects these additional sacraments of the church of Rome, "as such as have grown, partly of the corrupt following of the apostles," and, "partly as states of life allowed in the Scriptures," some observations on each, in order, will be necessary.

1. *Confirmation.*—Though the church of England rejects confirmation as a sacrament, she still retains it as an apostolic ceremony, the tendency of which is to godly edification. That this expressive rite did not originate with the church of Rome, but has been perverted and corrupted by that church, will appear from the following considerations. There is evidence of the existence of a somewhat similar rite in the Jewish church before the setting up of the Christian dispensation. Josephus, the Jewish historian, tells us that the Jews, in their anxiety to have their children in-

structed in the *law*, had, in every village, a person called "an instructor of babes," (to this probably St. Paul alludes, Rom. ii. 20.) The business of this person was to teach the children the law till they were ten years old; from ten to fifteen they instructed them in the *Talmud*. Grotius informs us, that at the age of thirteen they were brought to the house of God to be publicly examined, and being approved, were declared to be *children of the precept*, *i. e.* they were obliged to keep the law, and were admitted to the full privileges of the church. "From this custom among the Jews," Wheatly says, "the rite of confirmation was probably deduced, which, though it was not expressly instituted by our Saviour, as was Baptism and the Eucharist, and so it is not properly a sacrament; yet Aquinas thinks the reason why this had no positive institution was, because the Holy Ghost (who is therein communicated) was not given till after Christ's ascension." The rite of confirmation was ordained and practised by the apostles: as administered by them, it was connected with the supernatural communication of the Holy Ghost, *by the laying on of their hands* on such as had been baptized into the Christian faith. (Acts viii. 14, &c. Acts xix. 5, 6, &c. &c.) The apostle St. Paul mentions, among "the principles of the doctrine of Christ," "*the doctrine of baptism and the laying on of hands*," (Heb. vi. 2.) by which the orthodox writers of all ages have understood *confirmation*.

Calvin produces this passage of Scripture, and argues from it the apostolic institution of confirmation. The rite of confirmation, in common with that of sponsorial engagements in baptism, discovers the pious solicitude of the church for the religious education of the baptized, that they might thus be prepared at a suitable age for admission to the full privileges of "the communion of saints." In this expressive rite, she requires such to recognize and ratify in their own names, those sacred vows which others made on their behalf at their baptism. "Every church practising infant baptism, insists upon a confession of faith as an indispensable requisite for full communion with the visible body; and this being admitted, we feel warranted to decide, without any unkind feelings to those who may conscientiously differ from us, that the profession of confirmation is more conformable to the practice of the apostolic churches, and the custom of the primitive ages, than any that prevails. It is, indeed, in its intent, similar to the profession of adult baptism, 'the answer of a good conscience towards God.'"*

This simple apostolic rite, so adapted to usefulness, the church of Rome has unscripturally exalted into a sacrament, and corrupted and perverted it from its first design. The Douay Catechism says—"Confirmation is a sacrament which makes us strong and perfect Christians, able to profess our

* Bridges, on the Christian Ministry, p. 440.

faith before tyrants and persecutors." It is administered in the Romish church, by anointing the forehead in the form of the cross, with oil mingled with balm, accompanied by prayer and imposition of hands. The words used by the bishop are—"I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, of the Son, and of the Holy Ghost." Not to receive confirmation, when opportunity offers, is declared to be "*a mortal sin.*"* One passage of Holy Scripture, particularly urged by Roman Catholics as requiring and justifying their mode of administering confirmation, is (2 Cor. i. 21,) "Now he which *stablisheth* (ὁ δε βεβαιων) us withyou in Christ, and hath *anointed* us, is God." What our translation correctly renders "*stablisheth,*" the Romanists, in their version, render "*confirmeth.*" In their version the passage reads, "He which *confirmeth* us with you in Christ, and hath *anointed* us, is God." How forced and unnatural is the application of these words, to the purpose for which they are used, will appear from the following observations:—"Here, it must be confessed, we have the words, *confirm* and *anoint;* but, alas! the connexion will not serve their purpose. If the apostle had represented himself, or any of his fellow apostles, as having thus confirmed and anointed the Corinthians, there might have seemed some plausible ground for the interpretation; but,

* Douay Catechism Confirmation.

in the present instance, it is most distinctly asserted, '*He* who confirmeth us *with you* in Christ, and hath anointed *us*, is *God*.'" The apostle is not referring to the Corinthians, but to himself and his fellow-labourers, mentioned in the preceding verse, who had preached the gospel among them; and he assures them that they were *established*, *anointed*, and *sealed*, not by man, but by God himself, whose Holy Spirit had rendered their labours successful, and sanctioned them by his miraculous and gracious communications. It is obvious that the term *anointed*, like the term *sealed*, immediately following it, is altogether figurative; for, if *anointing* be understood literally, why should not *sealing* too; and why have we not the sacrament of *sealing*, as well as of *chrism*?*

Bishop Jewel, in his excellent Treatise on the Sacraments, thus exposes and protests against the church of Rome, on confirmation:—"I protest that the use and order of confirmation, rightly used, is profitable and necessary in the church, and no way to be broken. But all that is profitable and necessary is not a sacrament; Christ did not command it, he spoke no word of it. Look and read, if you doubt it; Christ's words are written, and may be seen. You shall never find that he commanded confirmation, or that he ever made any special promise to it; therefore may you conclude that it is

* Fletcher's Lectures, p. 171, 172.

no sacrament, otherwise, being rightly used, it is a good ceremony, and well ordained of our ancient Fathers.

"Time rusteth and consumeth all things, and maketh many a thing to prove nought in the end, which was first devised for good. The brazen serpent, at the first, was made by Moses, and set up for good purpose, but afterwards it was abused. The children of Israel did burn incense unto it, and therefore Hezekiah brake it in pieces.

"The first abuse in confirmation was, that it was done in a strange tongue, that no man might understand what was meant. Then, that they received to confirmation such children, and so young, as were not able to make profession of their faith, so that the infant promised, he knew not what, and the bishop ratified and confirmed, where there was nothing to be confirmed; he set to his seal, where there was nothing to be sealed. These abuses were far unmeet for the church of God.

"Besides these, there was a great abuse in the manner of doing. For thus the bishop said, 'I sign thee with the sign of the cross, and confirm thee with the oil of salvation.' Thus they used to do; these were their words, 'with the oil of salvation.' They took not this of Christ, nor of his apostles, nor of the holy ancient Fathers. It agreeth not with our Christian faith to give the power of our salvation unto oil; he that seeketh his salvation in oil, loseth his salvation in

Christ, and hath no part in the kingdom of God.

"More they said; he was no perfect Christian that was not anointed by the bishop with this holy oil. This was another abuse. For whosoever is baptized receiveth thereby the full name of a perfect Christian, and hath the full and perfect covenant and assurance of salvation; he is perfectly buried with Christ, doth perfectly put on Christ, and is perfectly made partaker of his resurrection. Therefore they are deceived that say no man is a perfect Christian that is not marked with this holy oil. Else the apostles and holy martyrs were but half Christians, because they lacked this oil; else what hope and comfort might the poor Fathers have? In what state shall he think to find his child if he die before confirmation, and pass without perfect christendom? Verily they write thus—'*Without the oil of chrism, no man can appear before the judgment-seat of Christ.*'

"Again: they say confirmation is more honourable than baptism, because any priest may baptize, but confirmation is given only by a bishop or suffragan. So do they give a greater pre-eminence to confirmation, which is devised by man, than to the holy sacrament of baptism which Christ himself ordained. I need not speak more hereof, the error is so gross, so thick, so sensible, so palpable.

"Again: when they blessed or hallowed their oil, they used these words—'O Lord, let this holy oil

by thy blessing be made a spiritual ointment, to purify both soul and body.' O Jesu' Christ, where was thy cross, where was thy blood, and the price of thy death and passion, when a drop of oil was of power to work remission of sins, to save and defend against all the darts of the wicked spirits, and to refresh both body and soul? Yet so were we taught, so were we led."

2. *Penance.* The term by which this misnamed sacrament is known in the canons and liturgy of the church of Rome is, *pœnitentia*, the Latin word for *repentance*, or *penitence*. This word, *pœnitentia*, or repentance, is invariably rendered, in the Romish version of the New Testament, by the word "*penance*." Thus, whenever the word *penance* meets his eye, the mind of the uninstructed and unreflecting Roman Catholic is instantly led to the sacrament of penance ordained by his church: the use of which he is taught to consider as indispensable to the pardon of such sins as he has committed since his baptism. This sacrament the Council of Trent decrees to be *necessary* to salvation.*

The doctrine of the church of Rome on the subject of penance, is thus stated in the *authorised* Catechism of that church now in use. "*Q.* What is penance? *A.* A sacrament by which the sins we fall into after baptism are forgiven us.—*Q.*

* Siquis dixerit sacramenta novæ legis non esse ad salutem necessaria," &c.—Sess. vii. c. iv.

When did Christ ordain this sacrament? *A.* After his rising from the dead, when he breathed on his disciples, saying, 'Receive ye the Holy Ghost: whose sins ye shall forgive, they are forgiven them; and whose sins ye shall retain, they are retained.' (John xx. 23.)—*Q.* What is the matter of this sacrament? *A.* The sins of the penitent, accompanied with contrition, confession, and satisfaction. —*Q.* What is the form of it? *A.* I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.—*Q.* What are the effects of it? *A.* It reconciles us to God, and either restores or increases grace.—*Q.* How many parts has it, as it concerns the penitent? *A.* Three; contrition, confession, and satisfaction.—*Q.* What is contrition? *A.* It is a hearty sorrow for, and detestation of, our sins, by which we have offended so good a God, with a firm purpose of amendment. —*Q.* What is confession? *A.* Confession is a full and sincere declaring of all our sins *to our ghostly father.*—*Q.* What if a man knowingly leaves out one mortal sin in confession? *A. He commits a great sacrilege by lying to the Holy Ghost;* and makes his whole confession nothing worth.—*Q.* What is satisfaction? *A.* Satisfaction is a faithful performance of the prayers or good works enjoined us by the priest to whom we confess.—*Q.* What is required to a good confession? *A.* (1) That we seriously examine our conscience;

(2) that we be heartily sorry for all our sins, with a firm purpose to amend, taking care and time to make an act of contrition; and (3) that we confess them faithfully to the priest; (4) that we be willing to perform the penance enjoined us.— *Q.* What is an *indulgence?* *A.* An indulgence is not a leave to commit sin, or a pardon for sins to come, as some slander the church; but it is only a releasing of temporal punishment, *due to such sins as are already forgiven us by the sacrament of penance.*"

"Here," it has been truly observed, "the priest is every thing, and Christ is little or nothing. The priest administers the sacrament of penance: this takes away all the sins committed after baptism (the sins before baptism were taken away by that rite;) the priest absolves from all sin; this sacrament reconciles the sinner to God; it is enough that the sinner confess to his ghostly father:—there is no need of the atonement of Christ: a faithful performance of the prayers and good works enjoined by the priest is sufficient satisfaction; and if the sinner, in confessing to the priest, should knowingly omit one mortal sin, it is the same as lying to the Holy Ghost—so that the authority of the Holy Ghost and the priest are the same. In short, the principle of the system is, that poor perishing sinners must commit themselves implicitly to the care of their ghostly fathers; and in-

stead of trusting in God, in whom alone salvation is to be found, incur the curse of trusting in man, in whom there is no help."*

Penance, though reckoned as one of the seven sacraments of the church of Rome, possesses not one of the essentials of a real sacrament. It was not appointed by Christ—it has no outward and visible sign to represent and seal spiritual blessings: it sprung out "of the corrupt following of the apostles," in the manner in which they exercised godly discipline in the church. In days of apostolic purity, the discipline of the church excluded those from the full privileges of the church, who had by sinful conduct dishonoured their profession, till they manifested the sincerity of their contrition by "bringing forth fruits meet for repentance." Certain offices of penitence were enjoined—among others, the principal was an open confession of their sins, which had subjected them to its censure, before the church. "Offenders in secret," says Hooker, "knowing themselves altogether as unworthy to be admitted to the Lord's table, as the others which were withheld, being also persuaded, that if the church did direct them in the offices of their penitency, and assist them with public prayers, they should more easily obtain that they sought, than by trusting wholly to their own endeavours; finally, having no impediment to stay them from it but bashfulness, which countervailed not the former in-

* "The Protestant," vol. i. p. 6.

ducements, and besides was greatly eased by the good construction which the charity of those times gave to such actions, wherein men's piety, and voluntary care to be reconciled to God, did purchase them much more love than their faults (the testimonies of common frailty) were able to procure disgrace, they made it not nice to use some one of the ministers of God, by whom the rest might take notice of their faults, prescribe them convenient remedies, and in the end, after public confession, all join in prayer unto God for them. The first beginner of this custom had the more followers by means of that special favour which always was with good consideration showed towards voluntary penitents above the rest. But as professors of Christian belief grew more in number, so they waxed worse: when kings and princes had submitted their dominions to the sceptre of Jesus Christ, by means whereof persecution ceasing, the church immediately became subject to those evils which peace and security bringeth forth: there was not now that love which before kept all things in tune, but every where schisms, discords, dissensions amongst men, conventicles of heretics, bent more vehemently against the sounder and better sort than very infidels and heathens themselves; faults not corrected in charity, but noted with delight, and kept for malice to use when the deadliest opportunities should be offered. Whereupon, forasmuch as public confessions became dangerous and prejudicial to

the safety of well-minded men, and in divers respects advantageous to the enemies of God's church, it seemed first unto some, and afterwards generally requisite, that voluntary penitents should surcease from open confession. Instead whereof, when once private and secret confession had taken place with the Latins, it continued as a profitable ordinance till the Lateran Council had decreed that all men, once in a year at the least, should confess themselves to the priest. So that being a thing thus made general and necessary, the next degree of estimation whereinto it grew, was to be honoured and lifted up to the nature of a sacrament; that as Christ did institute baptism to give life, and the eucharist to nourish life, so penitence might be thought a sacrament to recover life, and confession a part of the sacrament." *

Auricular confession of sin to a priest, considered and enjoined by the church of Rome as an essential part of the sacrament of penance, is attempted to be established from such passages of holy Scripture as the following:—"*Confess* your faults one to another." (James v. 16.) "If we *confess* our sins, God is faithful and just to forgive us our sins." (1 John i. 9.) In the latter passage, the confession of sin is not to man, but to *God*, who alone has power to forgive sin. In the former passage, the duty of faithful penitents *towards each other*, is enjoined; there is nothing in the words to

* Ecclesiastical Polity, book vi.

sanction auricular confession, as commanded by the church of Rome. The following remarks on this passage in the Homily of Repentance, contain the protest of the church of England against the doctrine of auricular confession :—

"The true meaning of it ('confess your faults one to another,') is, that the faithful ought to acknowledge their offences, whereby some hatred, rancour, grudge, or malice, have arisen or grown among them one to another, that a brotherly reconciliation may be had, without the which nothing that we do can be acceptable unto God; as our Saviour Jesus Christ doth witness himself, saying, 'When thou offerest thine offering at the altar, if thou rememberest that thy brother hath aught against thee, leave there thine offering, and go and be reconciled: and when thou art reconciled, come and offer thine offering.' (Matt. v. 23, 24.) It may also be thus taken, that we ought to confess our weakness and infirmities one to another, to the end that, knowing each other's frailness, we may the more earnestly pray together unto Almighty God, our heavenly Father, that he will vouchsafe to pardon us our infirmities, for his Son Jesus Christ's sake, and not to impute them unto us, when he shall render to every man according to his works. And whereas the adversaries go about to wrest this place, for to maintain their *auricular confession* withal, they are greatly deceived themselves, and do shamefully deceive others: for if this

text ought to be understood of auricular confession, *then the priests are as much bound to confess themselves unto the lay people, as the lay people are bound to confess themselves unto them.* And if to pray is to absolve, then the laity by this place, hath as great authority to absolve the priests, as the priests have to absolve the laity," &c.

Bishop Jewel, in his Treatise on the Sacraments, not only proves that the practice of auricular confession, as enjoined by the church of Rome, has no foundation in holy Scripture, but that it was unknown in the early and best ages of the Christian church. "That the priests," he says, "should hear the private confessions of the people, and listen to their whisperings; that every man should be bound to their auricular confession, it is no commandment or ordinance of God. It is devised and established by men, and was lately confirmed by Innocent the Third. The church of God, in the time of our elder fathers, was not tied to any such necessity.

"Chrysostom says, 'I will thee not to confess thy sins to thy fellow-servant—(that is, to the priest)—confess them unto God that may heal them.' Again he saith, 'Examine thy sins in thy heart within thee—let this judgment be without witness—let God only see thee making thy confession.' And again, 'I say not to thee, that thou openly show forth thyself, nor that thou accuse thyself in the presence of others; but I will have

thee obey God, which saith, disclose thy ways unto the Lord.'

"Likewise St. Augustine—'What have I to do with men, that they should hear my confessions, as if they could heal all my wounds or diseases? They be a curious sort, in searching out the life of others, and slothful in correcting their own life.' St. Ambrose—'The tear washeth away that offence which shame would not suffer to confess in speech.'

"The church of God in Greece never received it. And Erasmus witnesseth, it was not used in the time of St. Jerome—'It appeareth, that in the time of St Jerome,' (which was four hundred years after Christ,) 'secret confession of sins was not yet ordained.' And Beatus Rheanus, a man of great reading, saith, 'Tertullian speaketh nothing of this secret confession of sins, and we read not anywhere that it was commanded in times past.' By these testimonies of Chrysostom, Augustine, Ambrose, and by the observation of Erasmus and Rheanus, it may appear that this secret confession in the ear of the priest hath not been taken to be necessary, and that it is not of God's determinate appointment, but an ordinance of man."

The *demoralizing* tendency of auricular confession, as enjoined and practised by the church of Rome, it would be improper here particularly to state. The full and entire disclosure of all sins to the priest, insisted on, cannot but prove the source

of immense evil to the individuals confessing, by the *re-action* of the details of sins committed, on their imagination and passions. Such disclosures cannot fail to have a demoralizing influence on the priests, who are men of like passions, who hear those details of sinful indulgences. It is still an evil of more serious moment, that the consciences of the persons confessing, defiled and guilty as they are, are tranquillized by the external rites and observances of the pretended sacrament of penance, instead of being directed to the atoning blood of the Saviour, which alone cleanseth from all sin. It has been truly remarked, "It is much easier to confess, and to make compensation, by occasional bodily privations, than actually to crucify the flesh, with its affections and lusts."

Auricular confession is not only unscriptural and immoral, but a means by which the church of Rome exercises the most degrading tyranny over her members. It is true, the church of England enjoins confession of sins on her members, but they are *general*—confessions to Almighty God, in which the priest joins with the congregation. If, on certain occasions, she *recommends* a more special confession of sin, as in her office for the visitation of the sick, it is clear that confession is to be *voluntary*, and not compulsory. "The church of England is a system of *religious liberty*; the church of Rome is a system of *religious slavery*."* She

* Bishop Marsh.

authoritatively commands auricular confession of all sins at least once a year; and that this confession be absolute and whole, even of mortal sins; she pronounces that the concealment of one mortal sin in confession, is "*a sacrilege, by lying to the Holy Ghost!*" Bishop Marsh justly observes—"When children are educated in the belief, that as soon as they come to years of discretion, they must periodically confess their sins to a priest, and confess them without reserve, they are subjected to a spiritual tyranny, which would never be borne, if the impression of its necessity were not made at an age when habits of servitude are most easily acquired. To confess our sins to Almighty God is a duty incumbent on us all. But to be placed under the *obligation* of going *annually* to a *priest*, for the purpose of confession, and to be told that if we conceal from him even a mortal sin, we lie to the Holy Ghost, is such an insult to a rational being, that even the prejudices of education are hardly sufficient to account for the patience with which the servitude is endured."* Thus, "the spiritual tyrant of a little hamlet is put into the possession of the secrets of every family, and the imaginations of every heart; and can turn his knowledge to whatever account his ambition or his cupidity, his passions or his appetites, may dictate. Thus, a crafty dependent of the man of Rome may pry into the mysteries of every cabinet,

* Comparative View, p. 196, 197.

by putting such questions to a superstitious sovereign, or privy counsellor, as an adept in the system can ask, and none but an adept would be able to avoid."* The history of the Jesuits will supply many proofs of the truth of these observations.

Having exacted from her members a full and absolute confession of all their sins, the church of Rome teaches them to expect from their priest the remission of their guilt. By a misapplication, or rather misinterpretation, of a passage of Scripture, (John xx. 23,) she claims for her bishops and priests, *as successors of the apostles*, "authority to absolve any truly penitent sinner of his sins."† The words on which this authority is grounded are the following, to his apostles:—"Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." In the apostles' case there was a *special* qualification for the exercise of this power—"Christ breathed on them and said, *Receive ye the Holy Ghost.*" The observations of Pool, the learned annotator, on the passage in question, appear decisive—"The question among divines is, whether Christ in this text hath given authority to his ministers *actually* to discharge men of the guilt of their sins? or only to *declare* unto them, that if their repentance and faith be true, their sins are really forgiven them? The former is by many contended for; but it doth not seem reasonable, (1,)

* Groser, on Popery. † Gother's "Papist," &c. p. 28.

That God should betrust men with such a piece of his prerogative. (2) That God, who knoweth the falsehood of men's hearts, and the inability in the best ministers to judge the truth of any man's faith or repentance, as also the passions to which they are subject, should give unto any of the sons of men an absolute power under him, and in his name, to discharge any from the guilt of sin: for certain it is, that without true repentance and faith in Christ, no man hath his sins forgiven: so as no minister that knoweth not the hearts of men, can possibly speak with any certainty to any man, saying, 'his sins are forgiven.' What knowledge the apostles might have by *the spirit of discerning*, we cannot say. But certain it is, none hath any such certainty of knowledge now of the truth of any man, declaring his faith and true repentance; from whence it is to me apparent, that no man hath any further power from Christ than to *declare* to them, that if indeed they truly believe and repent, their sins are really forgiven. Only the minister being Christ's interpreter and ambassador, and better able to judge of true faith and repentance than others, (though not certainly and infallibly,) such declarations from a faithful and able minister are of more weight and authority than from others; and this is the most I can conceive to be in this matter; and if by those words any further power be granted to the apostles, it was by reason of that power of *discerning spirits*, (1 Cor. xii.

10,) which ordinary ministers since the apostles' times, or in later ages, cannot with any modesty pretend unto."

The charge against the church of England, that she has retained the Popish doctrine, that her ministers have power to forgive sins, is unfounded in fact. In her general form of absolution she expressly denies it—she instructs her ministers to say, "Almighty God hath given power of commandment to his ministers, *to declare and pronounce* to his people, being *penitent*, the absolution and remission of their sins." After these words, to prevent the possibility of mistake, she instructs the minister to add—"He," that is, *God* and not *man*, "He pardoneth and absolveth all them that *truly repent*," &c. The same anxiety to guard against the Popish error in question, and to point sinners to God as the alone source of pardon, is seen in all her formularies. Even in the form for the visitation of the sick, which, from being misapprehended, is regarded as symbolizing with the Popish dogma of the priest's power to forgive sin, the absolution which the minister pronounces in the charitable belief of the *sincere* repentance of the sick person, is so far from being *absolute* and *judicial*, that the minister afterwards acknowledges his own inability to forgive sins, by praying, "Our Lord Jesus Christ forgive thee thy sins!" "O God! impute not unto him his former sins." *

* See this point more fully treated in "Reasons for Attachment," &c. p. 159—164.

"Who can forgive sins but God only?" In the same degree in which a sinner is led to expect forgiveness of sin from man, are his thoughts diverted from that God who alone pardoneth human guilt; and from "the precious blood of Christ," which cleanseth from all sin. The church of Rome, then, by arrogating to her priesthood power absolutely and judicially to remit sin, usurps the divine prerogative of him, "who is exalted to be a Prince and a Saviour, to give repentance and the remission of sins."

Satisfaction for sin forms another essential part of penance, as commanded by the church of Rome. The Douay Catechism defines this to be "a faithful performance of the prayers, or good works, enjoined us by the priest to whom we confess." It is not enough that the sinner has made a full confession of his sins, and that the priest has absolved him from all his sins in the name of the Holy Trinity, the church of Rome requires, that in various ways the penitent should make satisfaction for his sins to divine justice. Gother thus states, and attempts a justification of the doctrine of his church on this point:—"Penitent sinners," he says, "being redeemed by Christ, and made his members, may in some measure satisfy by prayer, fasting, alms, &c. for the temporal pain which, by order of God's justice, sometimes *remains due after the guilt and eternal pains are remitted.* So that, trusting in Christ as his Redeemer, he yet does not

think that by Christ's sufferings every Christian is discharged of his particular sufferings; but that every one is to suffer something for himself, as St. Paul did, who by many *tribulations*, and by *suffering* in his *own flesh*, filled up that which was *behind of the passion of Christ; and this not only for himself, but for the whole church;* (Col. i. 24;) and this he finds everywhere in Scripture; viz. people admonished of the greatness of their sins, doing penance in *fasting*, *sackcloth*, and *ashes*, and by *voluntary austerities* endeavouring to satisfy the divine justice." "Now, being convinced of some temporal punishment being due to his sins, he accepts of all tribulations, whether in body, name, or estate, from whencesoever they come, and, with others of his own choosing, *offers them up to God for the discharging this debt;* still confessing that his offences deserve yet more. But these penitential works, he is taught, to be no otherwise satisfactory, than *as joined and applied to the satisfaction which Jesus made on the cross;* in virtue of which alone, all our good works find a grateful acceptance in God's sight."*

The apostle's declaration of "filling up that which is behind of the afflictions of Christ," (ἀνταναπληρῶ τα υστερηματα τῶν θλίψεων του Χριστοῦ,) and which Gother, in the above extract, renders, "filling up that which was *behind of the passion* of Christ," correctly understood, gives no support

* Gother's "Papist," &c. p. 32, 33.

to the unscriptural dogma of satisfaction for sin by penance. Such a meaning of the words as that for which Gother contends, would imply that the meritorious passion of Christ was *imperfect*,—it would set aside the perfection of the Saviour's atonement, concerning which this same apostle in another place declares, "by *one* offering he hath perfected for ever them that are sanctified." (Heb. x. 14.) By "the afflictions of Christ," which the apostle endured "in his flesh," are to be understood those afflictions and persecutions which he cheerfully endured for Christ, for the sake of his body, the church, for their *edification* and *confirmation* in the faith, and not, as pretended, to make *satisfaction* for their sins. The sufferings and persecutions which the apostle and his fellow-labourers endured for Christ, were "the afflictions of Christ," because, by virtue of that union which subsists between Christ as the *head*, and believers as members of his body, the church;—every persecution directed against them, Christ considers as directed against himself, according to that saying to Saul at the time of his conversion, "Saul! Saul! why persecutest thou *me?*" (Acts ix. 4.) To argue from the apostle's words, the true sense of which we have endeavoured to give, as Gother, and Cajetan, and other writers of the church of Rome before him have done, that the sufferings of the apostles and others were necessary to fill up what was behind in the passion of Christ, and that the

merit of these sufferings, as joined and applied to the satisfaction of the Redeemer, avail to procure the pardon of sin, is a dogma everywhere contradicted in the writings of the apostle, and subversive of the great Scripture doctrine of a sinner's justification before God, by the merits of Christ alone.

Such a doctrine is not only anti-scriptural, but becomes in the hands of the Romish priesthood an instrument of tyranny and gain. It is discretionary with the priest, to whom confession is made, to determine the demerit of the penitent;—as it is with him to decide the quantum of guilt incurred, so also is it with him to prescribe the nature and extent of the penance to be performed in order to atone for it. The repetition of certain penitential psalms—the infliction of a number of stripes on the body—fastings, prayers, pilgrimages, wearing a rough garment, &c., are prescribed as means by which the penitent is taught to believe he can "discharge the debt of temporal punishment due to his sins." If the penitent be so disposed, and able, he may, by the payment of a sum of money, obtain what is called an *indulgence*—this releases him from the acts of penance enjoined, and secures for him in an easier way the remission of his guilt! An *indulgence*, the Douay Catechism defines to be, "*a releasing of temporal punishment due to such sins* AS ARE ALREADY FORGIVEN US BY THE SACRAMENT OF PENANCE." *

* Indulgences—Appendix A.

The doctrine of the church of Rome, that the eternal punishment due to sin is commuted into a temporal one; that sins may be actually *forgiven*, and yet the person by whom they were committed be liable to *punishment* for those sins so pardoned, is a doctrine inconsistent with the declarations of holy Scripture. When God pardons, he does so fully and abundantly; his mercy not only releases from the guilt, but also from the penalty of sin. To say that sins are pardoned, and yet that the penitent must, by works of penance, make satisfaction to divine justice for his pardoned sins, is to render nugatory the grace and efficacy of divine forgiveness. Popish writers endeavour to free themselves from the manifest inconsistency of such statements, by making a distinction between the *guilt* (culpa) and the *punishment* (pœna) of sin. It is admitted that they are different things; but it nowhere appears that in the exercise of pardoning mercy, the one is removed and the other suffered to remain. At least, if certain instances are adduced in which the guilt of sin has been pardoned, and yet certain punitive consequences of sin have subsequently been endured; the endurance of the latter is nowhere in holy Scripture recognized as a *satisfaction* to divine justice for sin. To suppose that God freely remits the eternal punishment due to sin while he suffers the *temporary* punishment due to sin to remain and take effect, is to convey an idea of the pardoning mercy of

God, as unworthy of the Divine Being as it is contradictory to the whole tenor of his word. Holy Scripture directs us to the free mercy of God as the source, and to the blood of Christ as the meritorious cause of our pardon; but the church of Rome subverts this fundamental doctrine, by teaching that works of penance wrought by the sinner are meritorious and *satisfactory*, "*as* JOINED *and* APPLIED *to the satisfaction which Jesus made on the cross!*"

The dangerous tendency of such a doctrine, and the holy tendency of the Protestant scriptural doctrine of pardon, are thus ably stated:—"When a Popish priest pardons sin by the sacrament of penance, there is no reference whatever to the great atonement, or satisfaction for sin, by the death of Christ. And as for any radical change of heart and character, any provision for the future holy life of the pardoned sinner, Popery knows nothing of the matter. Without doubt, then, the Popish system of pardon and indulgence is in effect nothing less than an indulgence to commit sin. The matter comes shortly to this—Popery professes to grant pardon of sin, and to release from the punishments which it deserves, while men are yet in love with sin, and thirsting for the commission of it; while they are, as Bellarmine says, accustomed to perjury and blasphemy almost every moment of their lives, and in the practice of committing every crime. Pardons and indulgences

granted to such, and while they continue such, must be an encouragement to wickedness. But the gospel of Christ professes to grant pardon to the chief of sinners along with a new heart—along with a hatred of sin and love of righteousness, with the continual presence of the Holy Spirit to lead them in the ways of holiness. This cannot be an indulgence to commit sin, it is a doctrine according to godliness. (*See* Titus ii. 11; Eph. ii. 16.) The salvation of the gospel is salvation *from sin*, as well as from punishment: this is worthy of God. The indulgence of the Papist professes to release from punishment men who are full of all iniquity, and who cannot cease from sin: this is the delusion of the devil."*

3. *Extreme Unction.*—The Douay Catechism defines extreme unction to be "the last sacrament given to *dying persons*, to strengthen them in their passage out of this life into a better." The Council of Trent thus declares the end and design of this sacrament—"Our most merciful Redeemer, who wished that his servants should at all times be provided with salutary remedies against all the darts of their enemies; as, in the other sacraments, he has prepared the greatest helps by which Christians may preserve themselves upright while they live, and free from any grievous spiritual detriment; so he hath fortified the latter end of our life, with the most powerful protection of the sacrament of ex-

* "The Protestant," vol. i. p. 142, 143.

treme unction. For though our adversary, during our whole life, seeks and seizes every possible occasion to destroy our souls, yet there is no time in which he more vehemently exerts all his strength and art to ruin us entirely, and, if possible, destroy our confidence in the mercy of God, than when he sees the end of our life approaching."* Extreme unction has been called *the sacrament of the dying*, as it is only administered to persons supposed to be dying; the design and efficacy are thus stated—"To comfort the soul in her last agony against despair; it remits sin, and restores health if it be expedient."† It is administered in the following manner. The priest applying the oil which he has first blessed, prays—"May our Lord, by this holy anointing, and his own most tender mercy, pardon thee whatsoever thou hast sinned by thy *seeing*, (anointing the eyes,) by their *hearing*," (anointing the ears,) and so of all the other senses.

There is not one of the superadded sacraments of the church of Rome, which at first sight appears to have so much sanction from sacred writ as that of extreme unction. The practice is attempted to be justified from the words of St. James, (chap v. 14, 15,) "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of

* Clementissimus Redemptor noster, qui servis suis, &c.—Sess. xiv.

† Douay Catechism.

the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." An examination of this passage will show how little foundation it affords for the sacrament of extreme unction.

Anointing with oil had long been practised among the Jews, and they were Jewish Christians to whom James addressed his epistle. As an expressive rite, it appears to have been adopted by the apostles in the exercise of the *miraculous gift of healing* with which they were endowed. St. Mark tells us, that the apostles "*anointed with oil many that* were sick, and healed them." (Chap. vi. 13.) It is not too much to assume that Christ, who had endowed them with the miraculous power of healing, himself prescribed the particular mode in which it was to be exerted. It is not necessary to determine whether this anointing with oil had a physical or merely a moral reason for its adoption; the latter is most probable, for whether the person was set apart to a particular office by the anointing, as in the Jewish church, or so anointed for the healing of the body, as in the Christian church; in either case, the application of oil was designed to point to the influences of the Holy Ghost, by whose power alone the blessing required could be communicated. To argue from the fact of such a practice in the primitive church, the necessity of its universal adoption and continuance in the

church in all after ages, if admitted as valid, would render equally obligatory on us the practice of anointing with oil in another case prescribed by our Lord, who says, "When thou fastest, *anoint thine head*, and wash thy face." (Matt. vi. 17.)

"Even so," says Bishop Jewel, "St. James, in saying, *anoint him with oil*, doth not set down an order, whereunto he would have the church of God tied for ever; it is not an universal commandment that the after ages should do the like, but only a particular ordinance for the time to use the gift of healing."

The infancy of the Christian church, as was also the case with the Jewish church, was characterized by miraculous agency and gifts. God thus, by the special putting forth of his divine power, owned, protected, enlarged, and established his infant church. Among the miraculous endowments of the Christian church in her infancy was the gift of healing; to this St. James refers in this remarkable passage, in which he exhorts the sick to seek the benefit of this miraculous gift. The sick person was to send for the elders of the church who were to pray over him, anointing him with oil in the name of the Lord; it is added, "the prayer of faith shall *save* the sick:" the *saving* of the sick is the *healing* of the sick, and is explained by the following clause, "The Lord shall raise him up." In this case the healing is attributed, not to the unctuous application, but to the power of God, in

answer to "*the prayer of faith.*" The supposition of the sick person's having "*committed sins,*" mentioned at the close of the passage, is a further circumstance which confirms the view which has been taken. It appears, from several places in the New Testament, diseases were inflicted as the visible expressions of divine anger. St. Paul, in particular, speaking of the awful abuse of the Lord's supper in the church at Corinth, says—"*For this cause* many are sick and weakly among you, and many sleep." (1 Cor. xi. 30.) This will explain why St. James speaks of *sickness* in connexion with sins, and connects the forgiveness of sin with the healing of the sickness. The healing of the body, the removal of the sickness which had been inflicted as the righteous punishment of sins committed, would be the evidence that the sins committed were forgiven. It would be difficult to imagine what there is in these words of St. James, which clearly refer to the exercise of the miraculous gift of healing, to afford any precedent for extreme unction, as practised by the church of Rome.

Extreme unction, as practised in the church of Rome, was unknown in the church in the best and purest ages. With many other errors, found in the church of Rome, its origin may be traced to the dark age of superstition and ignorance. It was decreed to be a sacrament by Pope Eugenius, and finally established as such by the Co[illegible] Trent. Its claims to sac[illegible]ental dignit[illegible]

been denied by some of the most renowned champions of the Papacy, as by Bellarmine and Cajetan; the latter, remarking on the passage of St. James already noticed, says—"The sacrament of extreme unction cannot be hence collected, either by the words or by the effects, for that unction properly concerns the healing of bodily diseases, but the unction (of the Romish church) is used only for the sick past recovery, and directly tends to the remission of sins."

How widely different then is the extreme unction of the church of Rome from that anointing of St. James, which was the symbol of the miraculous gift of healing. The anointing mentioned by St. James was with the design of *healing* the body; that of the church of Rome is not given till all hope of recovery of the sick is abandoned. The former was used with reference to the body; the latter is employed with a view to its sacramental efficacy on the soul. It is administered and received as that which is "*to strengthen the soul in its passage out of this life into a better!*"

"Extreme unction is not a vain ceremony, or a mere absurdity, which, when it hath excited a sufficient degree of ridicule, may be left to the peaceable enjoyment of those who are in love with it. It is in itself a real *antichrist*. It occupies the place of Christ in the ministrations of Popish priests, [illegible] thoughts of dying Papists. Christ himonly ground of hope in the hour of

death. He is as accessible at the last minute of the eleventh hour as he is in the first hour; and it is the duty of every Christian who may be called to attend the dying bed of a sinner, to tell him of Christ as the only and almighty Saviour, who is able to save to the uttermost all who come to God by him; and this truth brought to his ears *may* be so imprest upon his heart by the Holy Spirit as to effect his conversion. But the Popish doctrine of extreme unction leaves Christ quite out of the view of a dying sinner, and the priest and the anointing oil are put in his place. Accordingly, when a Papist is supposed to be dying, his great, his only concern, is to have the priest with his holy oil, and to have this applied to all the members of his body, by means of which he may have committed sin; and to the organs of sight and hearing, by which sin may have found its way into the heart. Here Christ is not thought of at all. The priest and the oil are the Saviour in which he confides. He ventures his eternity upon a deception; goes down to the grave with a lie in his right hand; and while he perishes, the guilt of his murder lies at the door of the church that deceived and ruined him."*

4. *Orders.*—Holy orders, or ordination to the Christian ministry, is another of the superadded sacraments of the church of Rome. On this subject the Council of Trent decreed as follows:—

* "The Protestant," vol. iii. p. 255.

"Seeing it is clear, from the testimony of Scripture, from apostolic tradition, and the unanimous consent of the Fathers, that by sacred ordination, *grace is conferred;* no one ought to doubt that orders is truly and properly one of the seven sacraments of the holy church. For, says the apostle, 'I admonish thee, that thou stir up the grace of God, which is in thee, by the imposition of my hands.' 'For God hath not given us the spirit of fear, but of power, of love, and of sound mind.'"* The Douay Catechism says—"Holy order is a sacrament by which the ministers of the church are ordained, and receive *power and grace* to perform their sacred duties." The "power and grace," received by ordination, according to the same authority, are, "to consecrate and offer the unbloody sacrifice of Christ's body and blood, and to forgive sins, and also to communicate these powers to their co-operators and successors in the sacred ministry."†

The Christian ministry is clearly an office of divine appointment, but that it is a *sacrament* of

* Sess. xxiii. c. iii. "Cum Scripturæ testimonio, apostolicâ traditione, et Patrum unanimi consensu perspicuum sit," &c.

† Douay Catechism; see also Sess. xxiii. Concil. Trid. can. i. "Si quis dixerit, non esse in Novo Testamento Sacerdotium visibile et externum: vel non esse potestatem aliquam consecrandi et offerendi verum corpus et sanguinem Domini, et peccati retinendi," &c.

divine institution, and that it confers the power and grace claimed, no where appears in sacred Scripture. "There is," says a clergyman, once a member of the Romish church, "nothing like a sacrament in it; neither matter, form, nor institution; for neither prayer nor imposition of hands (a gesture importing only the designation of the person to be ordained) can be said to be either. The church of Rome, indeed, has supplied the defect of matter and form, by declaring the vessels of the altar to be the matter, and the form the delivery of the same, with these words, 'Take thou authority to deliver up sacrifices to God, and to celebrate masses both for the living and the dead, in the name of the Father, and of the Son, and of the Holy Ghost.' These were devised in the tenth or eleventh century, in the ordination of priests. From the twelfth century, a new benediction has been added at the end of the office, when the bishop alone laying on his hands, says, 'Receive ye the Holy Ghost: whose sins ye remit, they are remitted; and whose sins ye retain, they are retained.' The schoolmen teach, that *by these words*, the priest receives a power of absolving sinners from their sins; and, by the preceding, a power of consecrating the elements of bread and wine; and that the joint interposition of the hands of the bishop and the attending priests, on those who offer themselves for orders, is only

a declaration by way of suffrage of their worthiness."*

It has already been shown that the priests do not possess the power of forgiving sin: it will be shown hereafter that they have not the power of consecrating and offering "the unbloody sacrifice of Christ's body and blood," &c. It will only here be necessary to present the protest of the church of England against the Romish doctrine of the sacrament of orders, in the words of Bishop Jewel.

"Now we are to speak of the ministry of the church, which some have called holy orders. Shall we account it a sacrament? There is no reason so to do. It is a heavenly office, a holy ministry, or service. By such as have this office, God lighteneth our darkness, he declareth his mind to us, he gathereth together his scattered sheep, and publisheth unto the world the glad tidings of salvation."

"This ministry of the church was not ordained to offer sacrifice for forgiveness of sins. Whosoever taketh that office upon him, he doth wrong and injury to the death and passion of Christ. He 'only is called of God an high priest, after the order of Melchisedec.' He, 'only by his own blood entered in once into the holy place, and obtained eternal redemption for us.' He, 'only by one offering, hath consecrated for ever them that are sanctified.'

* Smith's Errors of Popery, p. 169, 170. Burnet, art. xxv.

"He alone is our High Priest, the Lamb of God, the sacrifice for sins, the altar, the propitiation for sins, and Redeemer of the world; he only hath appeased the wrath of God; he only appeareth in the sight of God to make intercession for our sins. All others whatsoever, apostles, prophets, teachers, and pastors, are not in office to offer any propitiatory sacrifice, but are called to the ministry of the saints, to the edification of the body of Christ, and to the repairing of the church of God."*

5. *Matrimony* is the last of the superadded sacraments of the church of Rome which remains to be noticed. The Council of Trent decrees concerning matrimony as follows:—"If any one shall say that matrimony is not truly and properly one of the seven sacraments of the evangelic law, instituted by the Lord Christ, but that it was invented in the church by men, and that it does not confer grace; let him be accursed."† There is no one of the superadded sacraments of the Romish church, in support of which so little of argument can be adduced as the one now to be considered. The passage of holy Scripture, adduced in proof of matrimony as a *sacrament*, is Eph. v. 31, 32,

* Jewel, on the Sacraments.

† "Siquis dixerit, matrimonium non esse verè et propriè unum ex septem legis Evangelicæ Sacramentis a Christo Domino institutum, sed ab hominibus in Ecclesia inventum; neque gratiam conferre; anathema sit."—Sess. xxiv. can. i.

"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. *This is a great mystery, but I speak concerning Christ and the church.*" The Vulgate and English Douay translation render the latter part of this passage thus—"This is a *great sacrament*," &c., and on grounds so slight the church of Rome exalts matrimony into a *sacrament*, and says that *it was instituted by Christ*, and *confers grace!* That marriage, in the proper sense of the term, is a sacrament, was not admitted by some of the most able writers of the Romish church. Cardinal Cajetan, remarking on the words of the apostle already quoted, says—"This is a great mystery, but the learned reader cannot infer from thence that marriage is a sacrament, for St. Paul said not, it is a sacrament but a mystery." The church of England protests against this falsely-named sacrament, not only in her 25th Article, but also in the introduction to the office appointed to be used at the celebration of marriage. "Holy matrimony," she says, "is an honourable estate, *instituted of God* in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of St. Paul to be honourable among all men."

The apostle St. Paul, in his remarkable predic-

tion of the apostacy of the church in the latter times, clearly foretold what has happened in the church of Rome. "Now the Spirit," says the apostle, "speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; *forbidding to marry*," &c. (1 Tim. iv. 1—3.) This the church of Rome does—she forbids marriage to her priesthood. The constrained celibacy of her clergy affixes on her the brand of that apostacy from the faith which the inspired apostle foresaw and foretold. Though St. Paul declares "marriage to be honourable among *all* men," and the church of Rome declares it to be a sacrament which *confers grace*, yet she denies this honour, and excludes from this sacramental grace all ecclesiastics in her communion![*] The church of Rome forbids marriage to her clergy, under the idea that abstinence from it tends to the increase and maintenance of that purity necessary to those engaged in the discharge of spiritual functions. The constrained celibacy of the clergy of that church, as history abundantly attests, has tended to the increase of licentiousness and uncleanness.[†] It is unnecessary further to pursue this

* The celibacy of the clergy was not determined as a law till A. D. 1074, by Pope Gregory VII.; this anti-scriptural decision was opposed by multitudes of the clergy.

† See Appendix B.

point. The church of England protests against this error and anti-scriptural regulation of the church of Rome, in her 32nd Article, in which she declares—" Bishops, priests, and deacons, are not commanded by God's law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness."

Bishop Jewel says, speaking of marriage—" This fellowship was first ordained by God himself in paradise. God himself said, 'It is not good that man should be alone; I will make him an help meet for him.' God, which fashioned man, and breathed in him the breath of life, and knoweth his very heart and reins, said, It is not good, it is not fit, that man should be himself alone. Although man were in paradise, although he were in the perfection of virtue, yet saith God he hath need of an helper. Christ disdained not to be at a marriage; he honoured it both by his presence and by the working of a miracle. St. Paul saith, (Heb. xiii.) 'Marriage is honourable in all men, and the bed undefiled.' In all men, saith he, in the patriarchs, in the prophets, in the apostles, in martyrs, in bishops.

" That all the apostles, St. John only excepted, were married, appeareth by Ignatius, Clemens, and Eusebius. Spiridion was a married bishop,

and yet he was thereby nothing hindered, neither to discharge his duty, nor to any other godly purpose. Tertullian was a priest and married, as appeareth by his own book written to his wife. Gregory, St. Basil's brother, was bishop of Nyssa, yet married. Another Gregory was bishop of Nazianzene, yet married, and nevertheless a faithful servant and steward of the mysteries of God. Hilary was bishop of Poictiers, yet married. All these were holy and godly, and chaste in body and in spirit, and yet were married. Gregory Nazianzene saith, marriage is worthy of praise, for the quietness and contentation that is in it. And Clemens Alexandrinus saith, 'As well marriage, as also chastity, have their peculiar offices pertaining to God.' And Chrysostom saith, 'Marriage is void of fault, and is no hindrance to virtue.' Again: 'So precious a thing is matrimony, that with the same thou mayst be promoted even to a bishop's chair.'

"What are they, then, that call marriage uncleanness, filthiness, a work of the flesh? that say it defileth a man, and therefore God's ministers may not be married? How can they thus speak that have any knowledge of that which God hath spoken? May we not worthily say unto such despisers of lawful marriage, that which St. Bernard in like case said, 'They bear us in hand that they speak these things for love of chastity;' whereas, indeed, they have devised the same to

the end, to nourish and to increase their filthiness. Or, as St. Augustine some time said to the Manichees, 'Ye forbid not copulation; but, as it was long ago forespoken by the apostle, ye forbid very marriage.'" *

* Jewel, on the Sacraments.

CHAPTER III.

THE DOCTRINE OF TRANSUBSTANTIATION.

Church of Rome.

"I further profess, that in the mass is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist, there is really, truly, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that a conversion is made of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, which conversion the Catholic church calls *Transubstantiation*."—*Trent. Prof.*

Church of England.

"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

"*Transubstantiation* (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

"The body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of

Christ is received and eaten in the Supper is faith.

"The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."—*Art.* xxviii.

THERE is no one article of faith in which there appears a greater difference of opinion in the two churches we are comparing, than the one which forms the leading subject of the articles given above. The Romish doctrine of transubstantiation exhibits the most fearful perversion of the divinely appointed, and "most comfortable sacrament of the body and blood of Christ." "Next to the doctrine of infallibility," says Bishop Burnett, "this is the most valued of all their other tenets; this is the most important in itself, since it is the main part of their worship, and the chief subject of all their devotions. There is not any one thing in which both clergy and laity are more concerned, which is more generally studied, and for which they pretend they have more plausible colours, both from Scripture and the Fathers; and if sense and reason seem to press hard upon it, they reckon that, as they understand the words of St. Paul, *every thought must be captivated into the obedience of faith.*" In her decided protest against this doctrine of the church of Rome, the church of England declares—"Transubstantiation *cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, over-*

throweth the nature of a sacrament, and hath occasion to many superstitions."

The doctrine of the church of Rome on transubstantion is thus stated in the canons and decrees of the Council of Trent, to which the priests of that church are required to subscribe, even to this day.

" Forasmuch as our Redeemer Christ has said, that was truly his body which he offered under the appearance of bread; it has, therefore, always been believed in the church, and this holy council now afresh declares, that by the consecration of bread and wine, there is made a conversion of the whole substance of the bread, into the substance of the body of our Lord Christ; and of the whole substance of the wine, into the substance of his blood; which conversion is fitly and properly called by the holy Catholic church, transubstantiation."*

" If any one shall deny, that in the most holy sacrament of the Eucharist, there are contained,

* " Quoniam autem Christus redemptor noster, corpus suum id, quod sub specie panis offerebat, verè esse dixit: ideò persuasum semper in Ecclesia Dei fuit, id que nunc denuò sancta hæc Synodus declarat, per consecrationem panis et vini conversionem fieri totius substantiæ panis in substantiam corporis Christi Domini nostri, et totius substantiæ vini in substantiam sanguinis ejus. Quæ conversio convenienter et propriè à sancta Catholica Ecclesia Transsubstantiatio est appellata."—Sess. xii. c. iv.

really and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore the whole Christ; but shall say that he is only in it, as in a sign, or figure, or by his influence; let him be accursed."*

"If any one shall say, that in the most holy sacrament of the Eucharist, the substance of the bread and wine remains, *together with the body and the blood of our Lord Jesus Christ*, and shall deny that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, the appearance of bread and wine only remaining—which conversion the Catholic church most fitly calls Transubstantiation; let him be accursed."†

"If any one shall deny, that in the adorable sacrament of the Eucharist, a separation being made, the whole Christ is contained in each ele-

* "Si quis negaverit, in sanctissimæ Eucharistiæ sacramento contineri verè, realiter et substantialiter corpus et sanguinem una cum anima et divinitate Domini Nostri Jesu Christi, ac proinde totum Christum; sed dixerit tantum modo esse in eo, ut in signo, vel figura, aut virtute; anathema sit."—Sess. xii. can. i.

† "Si quis dixerit, in sacrosancto Eucharistiæ sacramento remanere substantiam panis et vini una cum corpore et sanguine Domini Nostri Jesu Christi, negaverit que mirabilem illam et singularem conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem, manentibus dumtaxat speciebus panis et vini; quam quidem conversionem Catholica Ecclesia aptissimè Transsubstantiationem appellat; anathema sit."—Sess. xii. can. ii.

ment, and in the separate parts of each; let him be accursed."*

"If any one shall say that Christ, in the Eucharist, is exhibited only spiritually to be eaten, and not sacramentally and really; let him be accursed."†

It must not be imagined that the decisions of the Council of Trent, on the doctrine of the Eucharist and Transubstantiation, given above, are the opinions merely of the dark ages: these are the doctrines of the church of Rome of the present day. Every Romish priest is still required to *swear* that he will "most firmly keep, and confess (by God's help) entire and inviolate to the last breath of his life; and that he will take care, as far as in him lies, that the same be holden, taught, and preached by all who are subject to his controul, or who are connected with his charge," all those doctrines set forth in the creed of the Council of Trent! The Douay Catechism, now used "by authority," sets forth the doctrine of transubstantion in similar terms as those given above. "There are," says that summary of Romanism, "under each form (of bread and wine) the soul and divinity of Christ; so that under the form of bread there are the body

* "Si quis negaverit, in venerabili sacramento Eucharistiæ sub unaquaque specie, et sub singulis cujus que speciei partibus, seperatione factâ, totum Christi contineri; anathema sit."—Sess. xii. can. iii.

† Si quis dixerit, Christum Eucharistia exhibitum, spiritualiter tantùm manducari, et non etiam sacramentaliter ac realiter; anathema sit.—Sess. xii. can. viii.

and blood, the soul and divinity of Jesus Christ, wholly and entirely; and the same under the form of wine." The manner in which Christ is present in the Eucharist is said to be, "by the *true and real presence of his divine and human nature, and not in figure only, as heretics would have it.*" The same is taught in a "Catechism for the use of all the churches in the French empire," published in 1806, by the authority of the late French emperor, under the sanction of the bull of the Pope and the *mandamus* of the Archbishop of Paris. The following extracts will suffice:—

"*Q.* What is first put on the altar, and in the chalice? Is it not bread and wine? *A.* Yes; and it continues to be bread and wine *till the priest pronounces the words of consecration.*—*Q.* What influence have these words? *A.* The bread is changed into the body, and the wine into the blood of our Lord.—*Q.* Does nothing of the bread and wine remain? *A.* Nothing of them remains, except the forms, &c.—*Q.* Say, in a word, what Jesus Christ gives us under each form? *A.* All that He is; that is, *perfect God*, and *perfect man!*"

In consistency with these dogmas, which teach that in the Eucharist the elements of bread and wine are *really* converted into the body and blood, the soul and divinity of Christ; the priest, having, as they suppose, by the words of consecration, effected this wonderful conversion, falls down and

adores a piece of bread as God, and holds it up to be adored by the people!

In our observations on the doctrine of transubstantiation, as held by the church of Rome, we will endeavour to show that it is contrary to holy Scripture, that it was not the ancient belief of the church of Christ, and that it is in itself unreasonable, impious, and superstitious.

"Transubstantiation," says the church of England, "cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture." Cardinal Bellarmine, the champion of the church of Rome, admits this. "It is not," he says, "altogether improbable, that *there is no express place of Scripture to prove transubstantiation*, without the declaration of the church, (as Scotus said;) for, although the Scriptures seem to us so plain, that they may compel any but a refractory man to believe them; yet, it may justly be doubted, whether the text be clear enough to enforce it, seeing the most acute and learned men, such as Scotus was, have thought the contrary."* The words of Scripture most insisted on by the writers of the church of Rome, as proving this doctrine, are those used by our Saviour at the institution of the Eucharist. The Evangelists all agree in saying, that Christ "took BREAD and gave thanks, and brake it, and gave it to his disciples, saying, *This is my body, broken for you*," &c. After the same manner he took the

* Bell. de Euchar., lib. iii. cap. xxiii. tom. iii. sect. 2.

cup, when he had supped, saying, *This* CUP *is the New Testament in my blood*, &c. St. Matthew and Mark relate that he said, "*This is my blood of the New Testament*," &c.* From these words Romanists argue that our Lord intended to assert, that the bread and wine were *literally* and *truly* his body and blood. Gother thus remarks on these words, Jesus Christ our Redeemer, "being in all things equal to his Father in truth and omnipotency, he (the Papist) believes, made his words good, pronounced at his last supper, *really giving his body and blood to his apostles, the substance of bread and wine being by his powerful words changed into his own body and blood*, the species or appearance of the bread and wine remaining as before." On this principle of *literal* interpretation, it is as reasonable to say that "the CUP" which our Lord handed to his apostles "*is the New Testament*," for he says, "this cup is the New Testament," as it is to say, that "the bread and wine are the body and the blood of Christ." Unless it be pretended that the *cup* was literally the New Testament, or that it was transubstantiated into the blood of Christ, it must be admitted that the cup was, by an ellipsis, or figure of speech, put for the wine contained in it. The most natural and correct way of interpreting our Lord's meaning is to understand him as saying—"This bread signifies, or represents, my

* Matt. xxvi, 26—29; Mark xvi. 22—25; Luke xxii. 17—19; also 1 Cor. xi. 23—25.

dy, which will shortly be broken for you; and s wine signifies my blood of the New Testament, which I am about to shed for the remission of s." A late excellent critic, who states satisfac- ily reasons for believing that our Lord conversed his disciples in the *Chaldaic*, now called the ac, remarks—"In the Hebrew, Chaldee, and deo-Syriac languages, there is no term which expresses to *mean, signify, denote*, though both the eek and Latin abound with them: hence the brews used a figure, and say, *it is*, for *it signi-*. So (Gen. xli. 26, 27) *the seven kine are* (*i. e.* sents) *seven years. This* IS (represents) *the ad of affliction which our Fathers ate in the d of Egypt.* (Dan. vii. 24.) *The ten horns* ARE (*i. e.* signify) *ten kings.* And following this **Hebrew idiom, though the work is written in Greek, we find in Rev. i. 20, the seven stars *are (represent)* the angels of the seven churches; and the seven candlesticks *are (represent)* the seven churches. The same form of speech is used in a variety of places in the New Testament, where this sense must necessarily be given to the word. (Matt. xxiii. 38, 39.) The field *is* (represents) the world; the good seed *are* (represent) the children of the kingdom; the tares *are* (signify) the children of the wicked one, &c.; the truth is, there is scarcely a more common form of speech in any language than *this is*, for this *represents or signifies*."***

* Dr. A. Clarke—Discourse on the Eucharist, p. 51, 52.

When our Lord says of the *bread* and *wine* in the Eucharist, "this is my body," "this is my blood," he used a figurative mode of speech, which he commonly employed in conversation with his disciples, and in his public discourses. When our Lord said, "*I am the door*," "*I am the true vine*," it would be absurd to suppose that he designed that we should understand his words literally. Thus, also, when he says to Peter, "*Thou art a rock*," he did not mean to assert that the apostle was *literally a rock*, or that we should imagine that by the power of his word St. Peter was literally transubstantiated into a *rock*. Thus, also, when St. Paul, speaking of the rock in the wilderness, from which the Jews were supplied with water, says, "*That rock was Christ*," he intends not that the rock was literally Christ, but that it was an emblem or representation of Christ. Thus, also, when the same apostle, addressing believers, says, "*We are one bread of one body*," the church of Rome might as well argue from hence, that all real Christians have been transubstantiated into *bread*—into *one breaden body*.

It is clear that our Lord did not mean such a change of the elements of *bread* and *wine* into his *real* body and blood; for in reference to the wine, after he had drunk of it with his apostles, he said, "I will not henceforth drink of *this fruit of the vine*, until I drink it new with you in my Father's kingdom." (Matt. xxvi. 29.) "From whence,"

says Archbishop Tillotson, "it is plain that it was the fruit of the vine, real wine, which our Saviour drank of, and communicated to his disciples, in the sacrament." The apostles did not consider that such a change, as that of the bread and wine into the body and blood of Christ, takes place in the Eucharist, seeing they speak of them as bread and wine after consecration:—"We are partakers of that one *bread*," &c. (1 Cor. x. 17.) "As often as ye eat this *bread* and drink this *cup*," &c. (1 Cor. xi. 26.) "Whosoever shall eat this *bread* and drink this *cup* of the Lord unworthily," &c. (verse 27.) "Let a man examine himself, and so let him eat of that *bread* and drink of that *cup*." (verse 28.)

"Besides, if we consider that Christ celebrated this sacrament before his passion, it is impossible these words (*this is my body*, &c.) should be understood literally of the natural body and blood of Christ; because it was *his body broken* and his *blood shed*, which he gave to his disciples, which, if we understand literally of his natural body broken and his blood shed, then these words, *this is my body which is broken, and this is my blood which is shed*, could not be true, because his body was then whole and unbroken, and his blood not then shed; nor could it be a *propitiatory sacrifice*, (as they affirm this sacrament to be,) unless they will say, that propitiation was made before Christ suffered: and it was likewise impossible that the disciples should

understand these words literally, because they not only plainly saw that what he gave them was *bread* and *wine*, but they saw likewise as plainly, that it was not his body which was given, but his body which gave that which was given: not his body *broken* and his blood *shed*, because they saw him alive at that very time, and beheld his body whole and unpierced: and therefore they could not understand these words literally; if they did, can we imagine that the disciples, who upon all other occasions were so full of questions and objections, should make no difficulty of this matter? nor so much as ask our Saviour, *How* can these things be?—That they should not tell him, We see this to be bread, and that to be wine, and we see thy body to be distinct from both: we see thy body not broken, and thy blood not shed. From all which, it must needs be evident to any man that will impartially consider things, how little reason there is to understand these words of our Saviour, *This is my body, and this is my blood*, in the sense of *transubstantiation;* nay, on the contrary, that there is very great reason and an evident necessity to understand them otherwise."*

After what has been said on the words which our Lord used, in the institution of the Eucharist, but few observations are required concerning our Lord's meaning in his discourse in the sixth chapter of St. John's gospel. The doctrine of transub-

* Tillotson on Transubstantiation, vol. i. p. 232.

stantiation is attempted to be proved by the writers of the Romish church, from such expressions as these, which occur in that chapter:—"I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever; and the bread that I will give is *my flesh*. Except ye eat *the flesh* of the Son of man, and drink *his blood*, ye have no life in you. My *flesh* is meat indeed, and my *blood* is drink indeed. He that eateth *my flesh* and drinketh *my blood* dwelleth in me, and I in him." These expressions of our Lord can hardly be construed as having a reference to the Eucharist, which was not then instituted,—they must be understood not literally, but figuratively and spiritually. Our Lord, marking the anxiety of the people for the bread which perisheth, directs their attention to "that which endureth to eternal life." As the whole of our religion rests on the great truths of the *incarnation* and *death* of Christ, to these he directs the attention of those about him, under the expressions of his *flesh* and *blood*: the belief of these great and essential truths is expressed by the figurative terms of *eating* his flesh, and *drinking* his blood. *Eating* Christ's flesh and *drinking* his blood, are explained by *coming* to him, and *believing* in him:—"He that *cometh* to me shall never hunger, and he that *believeth* on me shall never thirst." (verse 35.) Our Lord means nothing more than a saving belief of the doctrine of his incarnation and death; as clearly appears

from that explanation which he condescended to give in the sixty-third verse—"It is the Spirit that quickeneth; the flesh profiteth nothing: *the words that I speak unto you, they are spirit, and they are life.*"

The following remarks on this discourse of our Lord are conclusive against the doctrine of transubstantiation, as attempted to be proved from it by Roman Catholic writers. "The doctrine of transubstantiation supposes that the whole substance of the bread is turned into the body, and the whole substance of the wine is turned into the blood of Christ:—if this chapter be understood of the Eucharist in *a literal sense*, then the whole substances of the bread and wine are not turned into the body and blood of Christ; but the whole substances of the body and blood of Christ are turned into bread and wine, which is directly contrary to the doctrine of transubstantiation.

"Now that the whole substances of the body and blood of Christ must (according to this interpretation) be turned into bread and wine, is manifest even from the fifty-first verse, which is the main pillar of the literal exposition. For here our Saviour says, 'I am the *living bread* which came down from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give *is my flesh*, which I will give for the life of the world.' Now, if these words are literally to be understood of the Lord's Supper, and there must of necessity be a change of one whole substance

) anc r, then the whole substance of Christ's
h must be turned into bread, and not the whole
ance f the bread into Christ's flesh.
Now, if the whole substance of Christ's flesh
urned into bread, then by the same reason the
substance of Christ's blood must be turned
wine, because they are both spoken of after
same manner. And, consequently, since this
er (according to that literal interpretation)
prove such a change of the whole substances
and blood of Christ into bread and
annot prove, but must of necessity de-
e doctrine of transubstantiation, which
s a change of bread and wine into Christ's
nd blood." *

The Council of Trent declares that this anti-scriptural doctrine of transubstantiation "*has always been believed in the church,*" (ideo persuasum semper in Ecclesia Dei fuit.†) On the contrary, nothing is more evident from the writings of the Fathers, and also from some of the most eminent writers of their own church, than that this doctrine was unknown in the church for many centuries, and that with many other errors it sprung up in the age of superstition and darkness. A few testimonies from the ancient Fathers will show this. Justin Martyr says, "Our flesh and blood are nourished by the conversion of that food which

* Bennett's Confutation of Popery, p. 134, 135.

† Sess. xii. c. iv.

we receive in the Eucharist." He could not mean that the real body and blood of Christ was converted into the nourishment of our bodies. Irenæus says, "The bread which is from the earth, receiving the divine invocation, is now no longer common bread, but the Eucharist, consisting of two things, the one earthly, the other heavenly." He says it is no longer *common* bread, because consecrated to a heavenly use; but the expression implies that it was bread still. Irenæus afterwards speaks of the bread and wine by consecration "becoming the eucharist of the body and blood of Christ, *of which the substance of our flesh is increased and consists;*" it was therefore bread and wine, and not the natural body and blood of Christ. Tertullian, writing against the Marcionites, says, "The bread which our Savour took and distributed to his disciples, he made his own body, saying, This is my body, that is, *the* IMAGE, *or* FIGURE, *of my body.* But it could not have been the figure of his body, if there had not been a true and real body." On this testimony of Tertullian a few remarks are necessary. The heresy of the Marcionites, against which he is contending, denied a *real* body to Christ, and held that Christ's body was only such in *appearance*—that in truth it was a mere phantasm; he therefore appeals to the bread in the Eucharist, which Christ declared to be his body, not intending thereby that it was converted into his *real* body, but into the *image* or *figure* of it. This he insists on as a proof that Christ had a *real*

for of a mere phantasm, as those heretics
body of Christ to be, there could in truth
no *ure* or *image*. What is here remarked of
ullian's words will explain the reason of the
ıg terms employed by some other of the early
ers. They speak of the sacramental elements
body and blood of Christ—not that they
ıt that the bread and wine were transubstan-
into the body and blood of Christ, but they
nded to assert the *reality* of Christ's humanity
st the heretics who *denied* it. Tertullian's
age, in another place, is equally explicit:—
d, in your gospel, has so revealed the matter,
you may hence understand how he gave bread
the FIGURE of his own body, which body,
conversely, the prophet has *figuratively* called
bread, the Lord himself being afterwards about to
interpret this sacrament." Cyprian, in an epistle,
in which he condemns the practice of using water
only, as a substitute for wine in the sacrament,
uses the following argument against it:—"The
blood of Christ, with which we are redeemed and
quickened, cannot seem to be in the cup when
there is no wine in the cup, *by which the blood of
Christ is* REPRESENTED." St. Austin, who lived in
the fourth century after Christ, than whom no
father of the church is more highly esteemed by
the Romish church, speaks frequently, and clearly,
and often, of the sacramental elements as *figures*
and *signs* of Christ's body and blood. The follow-
ing sentences will be sufficient:—"Our Lord did

not doubt to say, this is my body, *when he gave the* SIGN *of his body.*" Speaking of the offence which some took at our Lord's words, "Except ye eat the flesh of the Son of man, and drink his blood," he is represented as saying, "ye must understand *spiritually* what I have said unto you: *ye are not to eat this body which ye see, and to drink that blood which shall be shed by those who shall crucify me.* I have commanded a certain sacrament to you, which being spiritually understood, will give you life." His language is still more decisive against transubstantiation in another place, where, laying down certain rules for the interpretation of Scripture, he insists on this as one—"If," says he, "the speech be a precept forbidding some heinous wickedness or crime, or commanding us to do good, it is not figurative; but if it seem to command any heinous wickedness or crime, or to forbid that which is profitable or beneficial to others, it is figurative. *For example—'Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you:' this seems to command a heinous wickedness and crime; therefore it is a figure; commanding us to communicate of the passion of our Lord, and with delight and advantage to lay up in our memory that his flesh was crucified and wounded for us.*"

In the fifth century, some heretics taught something like transubstantiation; but their sentiments were condemned by the highest authorities in the

church. The pope of that day, Gelasius, thus writes against the Eutycheans :—"Surely the sacraments which we receive of the body and blood of our Lord are a divine thing, so that by them we are made partakers of a divine nature, and yet *it ceaseth not to be the substance or nature of bread and wine ;* and certainly the image or resemblance of Christ's body and blood are celebrated in the action of the mysteries." Archbishop Tillotson remarks—"Here is an infallible authority, one of of their own popes, expressly against transubstantiation."* It is true, in the writings of the Fathers, certain expressions are used respecting the sacraments, which savour more of rhetorical flourish and hyperbole, than of truth and soberness ; but it would be difficult to find any expressions which by fair interpretation can be construed into a belief of transubstantiation. They call the sacrament, μεταποίησις, a change; μεταβολη, an exchange; μεταρρυθμησις, a transmutation ; μεταλησις, a participation; μεταστοιχειωσις, a transformation; but never μετουσιωσις, which we express by the word transubstantiation, denoting a change of one substance or essence into another.

It is an interesting fact, as showing the purity of

* They who are desirous of seeing the authority on which these testimonies of the Fathers rest, may find the information and other testimonies in Tillotson's "Discourse on Transubstantiation," vol. i. p. 232—236 ; "The Protestant," vol. ii. p 51—54; Discussion between Pope and Maguire, p. 248—252.

the church of England, before she became corrupted by the errors of the church of Rome, that in the tenth century the doctrine of transubstantiation was not known to her. Rapin, in his History of England,* gives us a copious extract from one of the public homilies read in the churches in those days for the instruction of the people; from which the following passages are given:—

"There is a great difference between the invisible virtue of this sacrament, and what it appears to us in the qualities of its own nature. In its own nature it is corruptible bread and wine, but by virtue of the divine institution, 'tis truly the body and blood of our Lord Jesus Christ, after consecration, *not in a corporeal, but spiritual manner.* The body in which Jesus Christ suffered, and the eucharistical body, *are widely different.* The first was born of the blessed Virgin, and consisted of blood, bones, nerves, limbs, animated with a rational soul. But the body which we call eucharistic, is made up of several grains of wheat. It has neither blood, bone, nerve, limb, nor soul in it. *We are therefore not to form any corporeal idea of it, but to understand it wholly in a spiritual sense.*"

"The sacrament is *a type* and *a pledge*, but the

* Second Edition, p. 143. Archdeacon Daubeny, who appears to refer to the same homily, makes it bear date A. D. 700. "Protestant Companion," p. 106.

body of our Lord Jesus Christ is the truth and reality of *the representation.* God has vouchsafed to give us this pledge, or earnest, till we come to the truth itself, and then the pledge will disappear. For as hath been observed, *the holy Eucharist is the body of Jesus Christ, not corporeally, but spiritually.*"

Elfric, Archbishop of York, who lived in the reign of Etheldred II., who ascended the throne A.D. 979, in an epistle addressed to his clergy, expresses similar sentiments. "The sacrifice of the Eucharist," he says, "*is not the body in which our Saviour suffered for us, nor the blood he shed for our sakes: but 'tis the same body and the same blood spiritually,* just as the manna was which fell from heaven, and the water which flowed from the rock."

The fact that transubstantiation was not an article of the faith of the church in the earliest, and therefore the purest ages of Christianity, is admitted by some of the most eminent writers of the Romish church. On the admission of some of the most eminent divines of that church, most of those points which she holds as fundamental, and among these, transubstantiation, depend not on holy Scripture, but on uncertain traditions. A few of the testimonies from Romish divines will now be given.

Gabriel Biel says—"In what manner the body of Christ is in the sacrament, whether by conver-

sion, &c. cannot be found in the canon of the Bible." *

Cardinal de Alliaco—"That manner or meaning which supposeth the substance of bread to remain still, is possible, neither is it contrary to reason, nor to the authority of Scripture: nay, it is more easy, and more reasonable, to conceive, *if it could accord with the determination of the church.*" †

Cardinal Cajetan—"That part *which the gospel hath not expressed,* viz. the conversion of the bread into the body and blood of Christ, *we have received expressly from the church.*" ‡

Scotus tells us, that before the Council of Lateran, under Pope Innocent III., transubstantiation *was not believed as a point of faith.* §

Cardinal Bellarmine says—"It is not altogether improbable that there is no express place of Scripture to prove transubstantiation without the declaration of the church, (as Scotus said,) for although the Scriptures seem to us so plain, that they may compel any but a refractory man to believe them, yet it may justly be doubted, whether the text be clear enough to enforce it, seeing the most acute

* Biel in Cann. Messa, Lect. 49.

† In IV. Sentent. q. 6, art. 1.

‡ Cajetan, tom iii. q. 75, art. 1.

§ Bell. de Euch. lib. 3. cap. 23.

and learned men, such as Scotus was, have thought the contrary."*

It is clear, therefore, both from holy Scripture, and also from the writings of the early Fathers of the Christian church, and from the admissions of some of the most learned divines of the Romish church, that transubstantiation has not "always been believed in the church." On the contrary, it is evident that this doctrine is a novelty—that it rests on the sandy foundation of tradition, and not on the sure ground of sacred writ—it is the invention of a dark and superstitious age.

The introduction and growth of this doctrine was specious and slow. The early Fathers, in their anxiety to guard the holy sacrament of the eucharist against profanation, made use of the sublimest figures and the strongest expressions, to create in the minds of the people a reverence of this most sacred rite of their holy religion:—though they taught not, as has been shown, that the elements of bread and wine were converted into the real body and blood of Christ, yet it was their opinion that *the presence* of Christ was enjoyed by the faithful in the sacrament. In course of time, those who came after them gave a literal meaning to the strong and

* Bell. de Euch. tom. iii. 3 sec. secundo. The reader who may be desirous of consulting the above and other testimonies in the original, may find them in a valuable work, "Via Tuta and ...," by Sir Humfrey Lynde, p. 68—79.

figurative expressions of the Fathers, and began to ground on them the doctrine of transubstantiation. The growth of error and superstition was rapid in the fifth century—by the invasion of uncivilized nations, Europe was plunged into a fearful state of barbarism and ignorance. Learning was banished, the Scriptures were almost neglected; the consequence was, the growth of superstition and error;—this state of things continued to advance for several ages. In this long night of darkness, we must look for the origin of many of the errors and superstitions of the Romish church. Every thing which went to establish the authority and ascendancy of the priesthood was encouraged by them, and submitted to by a credulous and superstitious people. "The doctrine of the corporeal presence of Christ," Archbishop Tillotson observes, "was first started upon occasion of the dispute about the worship of images, in opposition whereto the synod of Constantinople, about the year 750, did argue thus: that our Lord having left us no other image of himself but the sacrament, in which the substance of bread is the image of his body, we ought to make no other image of our Lord. In answer to this argument, the second Council of Nice, in the year 787, did declare, that the sacrament after consecration *is not the image and antitype* of Christ's body and blood, but is *properly* his body and blood. So that *the corporeal presence of the body of Christ in the sacrament*, was first brought in to support

the stupid worship of images. And indeed it could never have come in on a more proper occasion, nor have been applied to a fitter purpose." Notwithstanding the declaration of the Council of Nice in favour of this doctrine, it had to encounter the opposition of many learned men; it was not till the Council of Lateran, under the pontificate of Innocent III. in the twelfth century, that it was decreed and enforced as an article of faith. The following observations of Bishop Burnett are of sufficient importance to justify the lengthening of this chapter by their insertion.

"That which makes the introduction of this doctrine appear the more probable is, that we plainly see the whole body of the clergy was every where so influenced by the management of the popes, that they generally entered into combinations to subject the temporality to the spirituality; and therefore every opinion that tended to render the persons of the clergy sacred, and to raise their character high, was sure to receive the best entertainment, and the greatest encouragement possible. Nothing could carry this so far as an opinion that represented the priest as having a character by which, with a few words, he could make a god. The opinion of transubstantiation was such an engine, that it being once set on foot, could not but meet with a favourable reception from those [illegible] seeking all possible colours, to give [illegible] authority, and to advance it. The

numbers of the clergy were then so great, and their contrivances were so well suited to the credulity and superstition of those times, that by visions and wonderful stories confidently vouched, they could easily infuse any thing into weak and giddy multitudes. Besides, that the genius of those times led them much to the love of pomp and show; they had lost the true power and beauty of religion, and were willing, by outward appearances, to balance or compensate for their great defects."

The doctrine of transubstantiation, as held by the Romish church, having been shown to be unscriptural, and a novelty unknown to the church in the early ages, and one which sprung up in times of great ignorance and superstition; we might here be content to leave the subject, did not the tenacity with which the church of Rome cleaves to this doctrine, and the anathemas which she pronounces against all who reject it, render some further remarks expedient. We observe, then, in addition to what has been already advanced, that the notion of the literal conversion of the bread and wine into the real body and blood, the soul and divinity of Christ, is in itself absurd, opposed to our senses and to right reason: it is a horrid impiety, and has occasioned superstition and idolatry in those who believe it.

That what our senses assure us is really bread and wine, should, by the repetition of a few words, be converted into a totally different substance—

into the body and blood, the soul and divinity, of the glorified Saviour,—that thus "the whole Christ is contained in each element, and in the separate parts of each," wherever, and whenever the Eucharist is celebrated; and that each person receiving the consecrated wafer, actually receives and eats "the whole Christ," his body and blood, his soul and divinity,—is an absurdity so great, that one wonders that it could ever have suggested itself to a rational mind. Cicero asks, "Was any man ever so insane as to believe that to be a god on which he feeds?" * The invention and belief of that which appeared to the Pagan Tully so absurd and monstrous, was reserved for the church of Rome. It is not then surprising that Averroes, a heathen Arabian philosopher of the eleventh century, when he heard of this doctrine being held by the Christians, should say, "I have inquired into all religions, and have found none more foolish than that of the Christians, (meaning the western church,) *because that very God they worship, they with their teeth devour:—because the Christians eat what they worship, let my soul be with the philosophers.*" †

* Roquem tam amentem esse putas, qui illud, quo vescatur, Deum credat esse? (de Nat. Deor. 3.)

† "How many gods are there?" said a Popish missionary to a heathen convert. "None," replied the convert. "None! what do you mean?" "I mean," said the convert, "that there is no God, for you told me that there was only one, and *I ate him yesterday!*"

The notion of transubstantiation is opposed to the evidence of our senses, and is repugnant to right reason. There are some of the mysteries of our holy religion *above* the full comprehension of our reason, but none are *contrary* to right reason. This distinction is overlooked by the advocates of Popery, who say that the mystery of the Trinity is equal to that of transubstantiation. It is sufficient to reply to this subtlety, that the doctrine of the Trinity is a truth *revealed* in the Scriptures; but transubstantiation is not revealed, but is contrary to the Scriptures. The doctrine of the Trinity of persons in the unity of the Godhead, though a great mystery, is not repugnant to reason; but the notion that bread and wine, which reason and the senses tell us to be really bread and wine, are converted into the real flesh and blood, soul and divinity, of the Saviour—that every consecrated wafer, and every part into which it may be divided, contains "the whole Christ,"—and that every person in every part of the world eating the wafer, receives and eats "the whole Christ," his body, blood, soul, and divinity; this is a notion which, as one observes, "overturns the foundation of credit in the testimony of our senses, disarranges the entire physical constitution of our nature, and most egregiously insults the dictates and convictions of the understanding, under the venerable sanctions of faith and religion." And yet the denial of this irrational dogma, according to the decrees of the

ncil of Trent, subjects those who do so to the rge of heresy, and to every kind of anathema! was for the denial of this irrational and anti-iptural dogma that hundreds and thousands of rtyrs died at the stake: "For this," Tillotson marks, "hath been in the church of Rome the eat *burning article*!"

notion of the conversion of the bread and wine into the real body and blood, soul and divinity, of Christ, contradicts the nature and designs of the Eucharist. It was instituted for a *commemoration* of an *absent* Saviour—it was to be done in *remembrance* of him—"to *show forth* his death *until he come*." If Christ then be, as is pretended, *corporeally present* in the Eucharist, it is manifest that the very nature and design of that sacred institution are set aside.

The horrid impiety which is involved in this doctrine, of eating the *real* body and blood, soul and divinity, of our best friend and Saviour, yea, of eating God, is that which is so abhorrent to the feelings of true piety, that it need only to be named, to be condemned.

The superstitious and idolatrous tendency of this doctrine will be exposed when we come to treat on the sacrifice of the mass and the adoration of the host, in the next chapter.

The learned Grotius has passed a just eulogium on the conduct of our Reformers, in a letter to Corvinus. "In England," he says, "you see how

happily the reformation of noxious errors has proceeded, principally from this cause, that they who undertook that most holy work, admitted nothing of novelty, nothing of their own, but had their attention fixed on better ages." * It was the object of the Reformers to bring forth from the mass of errors with which it had been encumbered, and in which it had been concealed, "the faith once delivered to the saints." This is particularly seen in the scriptural statement of their faith in the nature and design of the sacrament of the Lord's Supper, in the 28th Article, given at the head of this chapter; in which so decided a protest is borne against the errors of the church of Rome on this subject. The following sentences from her Article contain a comprehensive statement of the doctrine of the church of England concerning the nature and design of the Eucharist—"The body of Christ is given, taken, and eaten, in the Supper, *only after an heavenly and spiritual manner*. And the means whereby the body of Christ is received and eaten in the Supper *is faith*." Thus, also, in her excellent Communion Service, she thus addresses communicants—"We *spiritually* eat the flesh of Christ and drink his blood,"—"to the end

* "In Anglia, vides quam bene processerit dogmatum noxiorum repurgatio, hac maxime de causa, quod qui id sanctissimum negotium procurrandum suscepere, nihil admiserint novi, nihil sui, sed ad meliora sæcula intentam habuere oculorum aciem."—*De Veritate*, &c. p. 310.

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The introduction and growth of this doctrine was specious and slow. The early Fathers, in their anxiety to guard the holy sacrament of the eucharist against profanation, made use of the sublimest figures and the strongest expressions, to create in the minds of the people a reverence of this most sacred rite of their holy religion:—though they taught not, as has been shown, that the elements of bread and wine were converted into the real body and blood of Christ, yet it was their opinion that *the presence* of Christ was enjoyed by the faithful in the sacrament. In course of time, those who came after them gave a literal meaning to the strong and

* Bell. de Euch. tom. iii. 3 sec. secundo. The reader who may be desirous of consulting the above and other testimonies in the original, may find them in a valuable work, "Via Tuta and Via Devia," by Sir Humfrey Lynde, p. 68—79.

numbers of the clergy were then so great, and their contrivances were so well suited to the credulity and superstition of those times, that by visions and wonderful stories confidently vouched, they could easily infuse any thing into weak and giddy multitudes. Besides, that the genius of those times led them much to the love of pomp and show; they had lost the true power and beauty of religion, and were willing, by outward appearances, to balance or compensate for their great defects."

The doctrine of transubstantiation, as held by the Romish church, having been shown to be unscriptural, and a novelty unknown to the church in the early ages, and one which sprung up in times of great ignorance and superstition; we might here be content to leave the subject, did not the tenacity with which the church of Rome cleaves to this doctrine, and the anathemas which she pronounces against all who reject it, render some further remarks expedient. We observe, then, in addition to what has been already advanced, that the notion of the literal conversion of the bread and wine into the real body and blood, the soul and divinity of Christ, is in itself absurd, opposed to our senses and to right reason: it is a horrid impiety, and has occasioned superstition and idolatry in those who believe it.

That what our senses assure us is really bread and wine, should, by the repetition of a few words, be converted into a totally different substance—

into the body and blood, the soul and divinity, of the glorified Saviour,—that thus "the whole Christ is contained in each element, and in the separate parts of each," wherever, and whenever the Eucharist is celebrated; and that each person receiving the consecrated wafer, actually receives and eats "the whole Christ," his body and blood, his soul and divinity,—is an absurdity so great, that one wonders that it could ever have suggested itself to a rational mind. Cicero asks, "Was any man ever so insane as to believe that to be a god on which he feeds?" * The invention and belief of that which appeared to the Pagan Tully so absurd and monstrous, was reserved for the church of Rome. It is not then surprising that Averroes, a heathen Arabian philosopher of the eleventh century, when he heard of this doctrine being held by the Christians, should say, "I have inquired into all religions, and have found none more foolish than that of the Christians, (meaning the western church,) *because that very God they worship, they with their teeth devour:—because the Christians eat what they worship, let my soul be with the philosophers.*" †

* Ecquem tam amentem esse putas, qui illud, quo vescatur, Deum credat esse? (de Nat. Deor. 3.)

† "How many gods are there?" said a Popish missionary to a heathen convert. "None," replied the convert. "None! what do you mean?" "I mean," said the convert, "that there is no God, for you told me that there was only one, and *I ate him yesterday!*"

The notion of transubstantiation is opposed to the evidence of our senses, and is repugnant to right reason. There are some of the mysteries of our holy religion *above* the full comprehension of our reason, but none are *contrary* to right reason. This distinction is overlooked by the advocates of Popery, who say that the mystery of the Trinity is equal to that of transubstantiation. It is sufficient to reply to this subtlety, that the doctrine of the Trinity is a truth *revealed* in the Scriptures; but transubstantiation is not revealed, but is contrary to the Scriptures. The doctrine of the Trinity of persons in the unity of the Godhead, though a great mystery, is not repugnant to reason; but the notion that bread and wine, which reason and the senses tell us to be really bread and wine, are converted into the real flesh and blood, soul and divinity, of the Saviour—that every consecrated wafer, and every part into which it may be divided, contains "the whole Christ,"—and that every person in every part of the world eating the wafer, receives and eats "the whole Christ," his body, blood, soul, and divinity; this is a notion which, as one observes, "overturns the foundation of credit in the testimony of our senses, disarranges the entire physical constitution of our nature, and most egregiously insults the dictates and convictions of the understanding, under the venerable sanctions of faith and religion." And yet the denial of this irrational dogma, according to the decrees of the

Council of Trent, subjects those who do so to the charge of heresy, and to every kind of anathema! It was for the denial of this irrational and anti-scriptural dogma that hundreds and thousands of martyrs died at the stake: "For this," Tillotson remarks, "hath been in the church of Rome the great *burning article!*"

The notion of the conversion of the bread and wine into the real body and blood, soul and divinity, of Christ, contradicts the nature and designs of the Eucharist. It was instituted for a *commemoration* of an *absent* Saviour—it was to be done in *remembrance* of him—"to *show forth* his death *until he come.*" If Christ then be, as is pretended, *corporeally present* in the Eucharist, it is manifest that the very nature and design of that sacred institution are set aside.

The horrid impiety which is involved in this doctrine, of eating the *real* body and blood, soul and divinity, of our best friend and Saviour, yea, of eating God, is that which is so abhorrent to the feelings of true piety, that it need only to be named, to be condemned.

The superstitious and idolatrous tendency of this doctrine will be exposed when we come to treat on the sacrifice of the mass and the adoration of the host, in the next chapter.

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that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us: he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort." When, therefore, in the catechism, the church of England declares the body and blood of Christ "are *verily* and *indeed* taken and received by the faithful in the Lord's Supper," she means, as expressed in the Article already referred to, that they are taken and received "*only after a heavenly and spiritual manner*,"—"*by faith*."

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"That the substance of bread remaineth in the sacrament, as the reasons before brought doth prove, so doth the definition of a sacrament: for the Fathers do affirm it to consist of an earthly thing, and of an heavenly thing; of the word, and of the element; of sensible things, and of things which be perceived by the mind. But transubstantiation taketh clean away the earthly thing, and so maketh it no sacrament; and therefore the definition of a sacrament full well teacheth, that bread, which is the earthly thing, the sensible thing, and the element, remaineth still, as St. Augustine saith: the word cometh to the element, (he saith not, taketh away, the element,) and so it is made a sacrament."

"It is a plain sign of Antichrist, to deny the substance of bread and wine to be in the Lord's Supper after consecration; for in so doing, and granting transubstantiation, the property of the human nature of Christ is denied: for it is not of the human nature, but of the divine nature, to be in many places at once. Now grant transubstantiation, and then Christ's natural body must needs be in many places, which is nothing else, but to

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confound the two natures in Christ, or to deny Christ's human nature, which is the self-same that St. John saith, to deny Christ to be come in the flesh. And this whoso' doth, by the testimony of St. John, is an Antichrist in his so doing, whatsoever otherwise he do prate. Read St. Augustine, in his Epistle to Dardanus, and his Thirty-first Treatise on St. John, and easily you shall see, that Christ's body must needs be in one place, but his truth is in all places."

Bishop Hooper (martyr) writes—"Now in this time, to believe that the priest can make God, or to believe that which was not God yesterday can be both God and man to-day, and so to honour that which was but very bread yesterday, for the true God which made both heaven and earth, and all that be in them, and for the body and soul of Christ which suffered for our redemption, and took for us our sins upon the cross, is very idolatry, and to be committed of no Christian man; for the pain of it, without repentance, is everlasting damnation."

The following passages from the Homily, concerning the sacrament, will form a proper conclusion to this chapter. "That faith is a necessary instrument in all these holy ceremonies, we may thus assure ourselves, '*for that,*' as St. Paul saith, '*without faith it is impossible to please God.*' (Heb. xi. 6.) When a great number of the Israelites were overthrown in the wilderness, Moses, Aaron,

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not only the outward sacrament, but the spiritual thing also; not the figure, but the truth; not the shadow only, but the body; not to death, but to life; not to destruction, but to salvation; which God grant us to do through the merits of our Lord and Saviour; to whom be all honour and glory for ever. Amen." *

* See Appendix C.

CHAPTER IV.

COMMUNION IN ONE KIND—SACRIFICE OF THE MASS—ADORATION OF THE HOST.

Church of Rome.

"I profess that under one kind only is received the whole and entire Christ, and the true sacrament.

"I further profess that in the mass is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead."—*Trent Profession, Art.* v. vi.

Church of England.

"The cup of the Lord is not to be denied to the lay people: for both the parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

"The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is no other satisfaction for sin but that alone. Wherefore the sacrifices of masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

"The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."—*Art.* xxviii. xxx. xxxi.

THE particular errors and corruptions of the church of Rome referred to above, have all grown out of the doctrine of transubstantiation. When it came to be an established article of faith in the church of Rome, that the bread and wine in the Eucharist, on the words of consecration being pronounced, were converted into the real body and blood, soul and divinity, of the Saviour, reasons were easily found for communion in one kind, for the sacrifice of the mass, and the adoration of the host. Having shown that the notion of transubstantiation is contrary to sacred Scripture—to the faith of the church for the first ten centuries—and to sound reason, it will not be necessary to occupy much room in disproving those errors which are now to be particularly noticed.

The unscriptural practice of "communion in one kind," is the consequence of the absurd notion of transubstantiation. As it is pretended by the church of Rome, that *the whole Christ* is contained under each species or element in the sacrament of the Eucharist, a plausible reason is assigned for withholding the cup from the laity. The same reason, however, would equally justify the withholding the cup from the clergy, who are nevertheless in the habit of receiving it.

"Communion in one kind" was first authoritatively determined as an article of the Romish faith by the Council of Constance, which met November 16th, 1414. This Council, though ad-

ting that "Christ administered under both ds of bread and wine," and notwithstanding the primitive church, the sacrament was received by the faithful under both kinds, decreed, that "the custom of communicating in one kind should be received as a law, which no one without the authority of the church might reject or alter." In the thirteenth session of that same Council, it was decreed, "that if any man should obstinately maintain, that it was unlawful or erroneous to receive in one kind, he ought to be punished and driven out as an heretic." The reasons for this departure from the practice of Christ, of his apostle, and from that of the church, for many centuries, are thus stated by one formerly a member of the Romish church. "Innovations," he says, "in the method of receiving the Eucharist, had paved the way for this arrogant decree. The Manichæans, Pope Leo in the fifth century informs us, received only the bread and rejected the wine. This Pope Gelasius forbad, declaring it a sacrilegious communion. In the seventh century, the bread was dipped in the wine, and thus both kinds given together. This became the general practice in the twelfth century. The people communicated thus, 'not by authority,' says Ivo of Chartres, 'but by necessity, for fear of *spilling* the blood of Christ.' A fear unknown to the purer ages of the church, *suggested by the new doctrine of transubstantiation.* From receiving

the bread dipped in the wine, a practice was taken up by degrees of receiving the bread alone, and this was the universal custom at the time of the Council of Constance, with this exception, that Jacobellus de Misa, curate of the parish of St. Michael at Prague, through the presumption of Peter at Dresden, administered the sacrament in both kinds to his parishioners; which example was followed by several other churches. Of this a complaint was made by a Bohemian bishop to the Council of Constance, which in consequence enacted this decree, that the communion should be administered to the laity, but in one kind, which has been a standing law in the church of Rome ever since. They pretend to have found out inconveniences in the administration of both kinds, as if our Saviour had not been aware of what he instituted and enjoined, but had exposed his own blood to irreverence and sacrilege. These fancied inconveniences, as Gerson enumerates them, are, 'the length of laymen's beards, the loathsomeness to drink after others, the costliness and difficulty of getting wine, the frosts in winter, the flies in summer, the burden of bearing, the danger of spilling, and the people's unworthiness to equal the priests in receiving in both kinds.'* The futility of these excuses for abolishing Christ's institution of receiving both kinds, is self-evident."

* Gerson, Tract. contra hæres. de commun. sub utraque specie.

e Council of Trent afterwards adopted and firmed the decree of the Council of Constance. e Council of Trent thus declares on this sub- :—"Holy mother church acknowledges its n authority in the administration of the sacraments; and although, from the *commencement* of the Christian religion, the use of it under both kinds was not infrequent, yet that custom having now widely changed, through the progression of time, the church, induced by grave and just causes, has approved and decreed as a *law*, the custom of communicating under *one* kind."* In justification of this decision, by which the cup was refused to the laity, the Council adds the following declaration:—"It, moreover, declares, that although our Redeemer, as has been before stated, in that his last supper, instituted this sacrament *in two kinds*, and delivered it to his apostles, yet, *under each kind, the whole and entire Christ, and the true sacrament is received.*"† The Council proceeds, in her third canon of the same session, to denounce its *anathema* against all who question or deny her dogma of communion in one kind.

It is unnecessary here to produce the testimony

* Sess. xxi. cap. iii.

† "Insurper declarat, quamvis Redemptor noster, ut antea dictum est, in supremâ illâ cœnâ hoc sacramentum *in duabus speciebus* instituerit, et apostolis tradiderit, tamen fatendum esse, etiam *sub alterâ tantum specie totum atque integrum Christum verumque sacramentum sumi.*"—Sess. xxi. cap. iii.

of Scripture, or of the Fathers of the church, in vindication of the practice of the Protestant churches in administering the sacrament in both kinds to the people, seeing it is admitted both by the Council of Constance, as also by that of Trent, that Christ instituted the sacraments in both kinds, and that it was so received in the church. The refusal of the cup to the laity is contrary to Scripture; it is an innovation for which the church of Rome cannot even employ *tradition* to justify it. The following remarks comprise all that is necessary, in reply to the reasons by which the church of Rome attempts a justification of her antiscriptural practice. "They pretend that the command of Christ, '*drink ye all of it*,' was directed only to the apostles, as *pastors*. This is a newly invented comment, for the apostles were not constituted pastors till after Christ's resurrection. Besides, with as much reason, the preceding command of Christ, '*take eat*,' might be restrained to the apostles under the quality of pastors, and so the laity be excluded from either kind. But the command is positive and universal, '*drink ye all of it*.' The apostles had no notion of this restriction, devised by the schoolmen, unknown to antiquity. Hence, St. Paul, in pursuance of our Saviour's institution, enjoins that every man should eat of that bread, and drink of that cup. Although there is no comparison to be made between the value of the body and blood of Christ, as they are equally valuable

and instrumental to our redemption; yet the expressions relative to the cup and blood of Christ, are more strong and emphatical than those which relate to the bread and body of Christ, *as if they were intended to obviate this corruption of the Roman church.* As to their second suggestion, that receiving under both kinds is unuseful, or superfluous; to give some shadow of plausibility to it, they say that Christ is entirely under each of the elements, and therefore to receive either is altogether sufficient. But this notion is built on transubstantiation, and therefore must fall with it. The conceit that the body and blood of Christ are both under each element, they express by the word *concomitance.* Were this doctrine of concomitance true, it would seem that Christ had superfluously instituted the sacrament in two kinds. The eating the bread cannot be said to be drinking the blood of Christ, which is expressly commanded. Neither is the communion in one kind a due representation of the death of Christ, the very end of this divine institution, which is only properly represented when the bread, denoting his body, and the wine, his blood, are separately taken. The design of this sacrament is manifestly to exhibit our Saviour to us in his *crucified*, not in his *glorified* state. Upon these considerations many learned writers in the church of Rome have owned, that communion in one kind is an imperfect sacrament."*

* Smith's Errors of the Church of Rome, &c. p. 158—160.

Another error, the consequence of transubstantiation, is the Romish doctrine of the *Sacrifice of the Mass.* "The sacrifice of the mass," it has been justly observed, "is so material a part of the Romish religion, and carries with it a notion so pleasing to the corrupt inclinations of men, and is, withal, a means to procure an immense and constantly increasing treasure, for the support and maintenance of the clergy of that communion, that there is no error whatsoever that can reasonably be supposed to be retained with more obstinacy, and given up with greater unwillingness than this."* The sacrifice of the mass may, in few words, be stated thus—*That in the eucharist the very body and blood of Christ are again and often offered as a propitiatory sacrifice for the sins of mankind, both the living and the dead.* This notion is a consequence of the Romish doctrine of the corporeal presence of Christ in the eucharist, and of the conversion of the sacramental elements into the real body and blood of Christ. Having, by the repetition of a few words, converted the bread and wine into the body and blood, soul and divinity of Christ, the host is first adored by the priest, then held up to the adoration of the people, who bow before it as their God; and then it is in the mass offered to God as a propitiatory sacrifice for the sins, not only of the living, but for the remission

* Veneer's Exposition of the Articles, vol. ii. 677.

sins of the dead, whose souls are supposed to in purgatory.

doctrine of the Romish church on this subt is thus stated by the Council of Trent, the hest authority in that church:—

"If any shall say that in the mass a true and proper sacrifice is not offered to God, let him be accursed."—"If any shall say that in these words, 'this do in commemoration of me,' Christ did not institute the apostles to be priests, or that he did not ordain that they and other priests should offer his body and blood, let him be accursed."—"If any shall say that the sacrifice of the mass is only one of praise and of thanksgiving, or a naked commemoration of the sacrifice accomplished on the cross, but not propitiatory; or that it benefits him alone who takes it, and ought not to be offered for the living and dead, for sins, punishments, satisfactions, and other necessities; let him be accursed."*

* "Si quis dixerit, in missa non offerri Deo verum et proprium sacrificium, anathema sit."—"Si quis dixerit, illis verbis—hoc facite in meam commemorationem, Christum non instituisse Apostolos, sacerdotes; aut non ordinâsse, ut ipsi, aliique sacerdotes offerrent corpus et sanguinem suum; anathema sit."—"Si quis dixerit, missæ sacrificium tantùm esse laudis, et gratiarum actionis, aut nudam commemorationem sacrificii in cruce peracti, non autem propitiatorium; vel soli prodesse sumenti; neque pro vivis et defunctis, pro peccatis, pœnis, satisfactionibus et aliis necessitatibus offerri debere; anathema sit."—Sess. xxii. cap. i. ii. iii.

The Douay Catechism now used, states the doctrine as follows. "*Q.* Why do you say that the eucharist is a standing memorial of Christ's sacrifice on the cross? *A.* Because Christ, at his last supper, *commanded it should be offered* as a remembrance of his passion to the end of the world; and this is what is performed in the sacrifice of the mass.—*Q.* Why is it a continuance of Christ's sacrifice? *A.* Because Jesus Christ, who is a priest for ever, according to the order of Melchisedec, having offered himself once in a bloody manner on the altar of the cross, continues daily to offer himself, by the ministry of his priests, in an unbloody manner, under the form of bread and wine. So that the sacrifice offered on the cross, and the sacrifice of the mass, are one and the same, as to the chief priest who offers it, and the thing which is offered, and differ only in the manner of offering. —*Q.* What, therefore, is the mass? *A.* It is the sacrifice of the body and blood of Christ, under the form of bread and wine, in memory of his death and passion for the remission of our sins.—*Q.* To whom is the sacrifice of the mass offered? *A.* To God alone.—*Q.* Is it not sometimes offered to the saints? *A.* No; masses are sometimes said in honour and memory of the saints, in thanksgiving to God for the benefits he has been pleased to bestow upon them; and that they, joining their prayers to ours, *may intercede for us in heaven*, whose memory we celebrate here on earth.—*Q.*

t benefit receive we by this sacrifice? *A.* It daily application of the merits of Christ, for relief of our necessities, by laying before the nal Father the infinite value of his Son's better sion.—*Q.* What are the benefits the living receive by it? *A.* They are many; (1.) It applies merit of the Saviour's passion for the remission our sins; (2.) It procures new graces and blessfor us, by virtue of the said passion; (3.) It is most acceptable offering we can make to ighty God, in thanksgivi , for all his benefits.

Does it avail *the fai ul departed?* *A.* It ot to be doubted, but as St. Augustine (Ser. i. *de verbis Apostoli*, cap. 2) says, By this lesome sacrifice, which is offered for them, they e so far helped as to be treated with more mercy than their sins deserve."*

In a work, entitled "The Grounds of Catholic Doctrine, contained in the profession of Faith," published by Pope Pius IV., the same doctrine is expressed more clearly and strongly. "*Q.* What is the Catholic doctrine as to the mass? *A.* That in the mass there is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead.—*Q.* What do you mean by the mass? *A.* The consecration and oblation of the body and blood of Christ, under the sacramental veils or appearances of bread and wine; so that the mass was instituted by Christ himself at his last supper:

* Douay Catechism—*Eucharist.*

Christ himself said the first mass, and ordained that his apostles and their successors should do the like; do this in remembrance of me (Luke xxii. 19.)—*Q.* What do you mean by a *propitiatory* sacrifice? *A.* A sacrifice for obtaining mercy, or by which God is *moved to mercy.*"

From the statements given above, the following particulars of the belief of the Romish church, concerning the sacrifice of the mass, may be gathered, *i. e.* In the last supper, when the Eucharist was instituted, our Lord actually offered up his body and blood, a propitiatory sacrifice to God: when he said to his apostles, "*This do ye,*" &c. he ordained them and their successors to be *priests* to offer up the propitiatory sacrifice of his body and blood for the living and the dead: that the sacrifice of the mass is propitiatory, and not one of praise and thanksgiving, or commemorative of the offering of Christ, only: that, that of the mass, and the sacrifice which the Redeemer offered on the cross, are one and the same in their nature and efficacy, and available both for the living and the dead!

In refutation of this doctrine, it will be only necessary to show that it formed no article of the faith of the church in the earliest and purest ages; and that it is no where to be proved out of sacred Scripture, but is directly contrary to the testimony of holy Scripture.

Its contrariety to the faith of the Christian

ch in the ages which preceded the corruptions
oduced by the church of Rome, is thus unan-
erably stated by Bishop Burnett:—"All the
tue that can be in the sacrament is, that we do
rein gratefully commemorate the *sacrifice* of
ist's death, and by renewed acts of faith, pre-
t that to God as our *sacrifice*, in the memorial
t, which he himself hath appointed; by so doing
new our covenant with God, and share in
cts of that death which he suffered for us.
the ancient liturgies have this as a main part of
office, that being mindful of the death of
ist, or commemorating it, they offered up the
This is the language of Justin Martyr,
næus, Tertullian, Cyprian, and of all the follow-
ing writers. They do compare this sacrifice to that of Melchisedec, who offered *bread* and *wine*; and though the text imports only his GIVING *bread and wine to Abraham* and his followers, yet they applied that generally to the oblation of bread and wine that was made on the altar; but this shows that *they did not think of any sacrifice made by the offering up of Christ.* It was the bread and wine only which they thought that the priests of the Christian religion did offer to God. And, therefore, it is remarkable, that when the Fathers answer the reproach of the heathen, who charged them with irreligion and impiety for having *no sacrifices* among them, they never answered it by saying that they offered up a *sacrifice* of inestimable value to

God, which must have been the first answer that could have occurred to a man possessed with the ideas of the church of Rome. On the contrary, Justin Martyr, in his Apology, says, *They had no other sacrifices but prayers and praises;* and in his dialogue with Trypho, he confesses, that *Christians offer to God oblations, according to Malachi's prophecy, when they celebrate the eucharist, in which they commemorate the Lord's death.* Both Athenagoras and Minutius Felix justify the Christians for having no other sacrifices but pure hearts and clean consciences, and a stedfast faith. Origen and Tertullian refute the same objection in the same manner; they set the prayers of Christians in opposition to all the sacrifices that were among the heathen. Clemens, of Alexandria, and Arnobius write in the same strain, and they do all make use of one topic to justify their offering no sacrifices, that God who made all things, and to whom all things do belong, needs nothing from his creatures. To multiply no more quotations on this head, Julian, in his time, objected the same thing to the Christians, which shows that then there was no idea of a sacrifice among them, otherwise, he who knew their doctrine and rites, had either not denied so positively as he did, their having sacrifices; or, at least, he had shown how improperly the Eucharist was called one. When Cyril, of Alexandria, towards the middle of the fifth century, came to answer this, *he insists only upon the inward and*

ritual sacrifices that were offered by Christians,
ch were suitable to a pure and spiritual essence,
h as the divinity was to take pleasure in, and
refore he sets that *in opposition to the sacrifices*
easts, birds, and of all other things whatsoever;
does he so much as mention, even in a hint,
sacrifice of the Eucharist, which shows that he
iot consider that as a sacrifice that was propi-
. These things do so plainly set before us
as that the first ages had of this sacrament,
one who considers them duly, they do not
so much as a doubt in this matter. All that
nay say in homilies, or treatises of piety,
erning the *pure offering* that, according to
hi, all Christians offered to God in the sacra-
ment, concerning the sacrifice and the unbloody sacrifice of Christians, must be understood to relate to the prayers and thanksgivings that accompanied it, to the commemoration that was made in it, of the sacrifice offered once upon the cross, and, finally, to the oblation of the bread and wine which they so often compare, both to Abel's sacrifice, and to Melchisedec's offering bread and wine."

The learned Bishop Bull observes—"It is true the Eucharist is frequently called by the ancient Fathers (*προσφορα, θυσία*) an *oblation*, a *sacrifice*. But it is to be remembered that they say also it is (*θύσία λογικὴ και ἀναίμακτος*) a *reasonable sacrifice*, a *sacrifice without blood*, which how can it be said to be, if therein the very blood of Christ were

offered up to God? They held the Eucharist to be a commemorative sacrifice, and so do we. This is the constant language of the ancient Liturgies, '*We offer by way of commemoration;*'* according to our Saviour's words when he ordained this holy rite, '*Do this in commemoration of me.*'† In the Eucharist, then, Christ is offered, not hypostatically, as the Trent Fathers have determined, (for so he was but *once* offered,) but commemoratively only; and this commemoration is made to God the Father, and is not a bare remembering, or putting ourselves in mind of him. For every sacrifice is directed to God, and the oblation therein made, whatsoever it be, hath him for its object, and not man. In the holy Eucharist, therefore, we set before God the bread and wine, as 'figures or images of the precious blood of Christ shed for us, and of his precious body, (they are the very words of the Clementine Liturgy,‡) and plead to God the merit of his Son's sacrifice once offered on the cross for us sinners, and in the sacrament represented, beseeching him for the sake thereof to bestow his heavenly blessings on us."§

* μεμνημένοι προσφέρομεν.

† τοῦτο ποιεῖτε εις τὴν ἐμὴν αναμνησιν—Luke xxii. 19.

‡ του τίμιου αιματος Ἰησου Χριστου του ἐκχυθέντος ὑπερ ἡμῶν, καιτο τιμίου σώματος τὰ ἀντίτυκα.

§ Corruptions of Church of Rome, Bull's Works, vol. ii. p. 251, 252.

What has been stated above is sufficient to prove that the notion of a real propitiatory sacrifice offered to God in the mass, formed no article of faith to the church in the earliest and best ages. This fact alone affords sufficient presumptive evidence, that this notion has no foundation in holy Scripture. As much, and the principal, stress is laid by the Romanists on words used by our Lord at the institution of the Eucharist, it will be necessary to examine what evidence is thereby afforded in favour of this notion. It is said that our Lord, at the last supper, *offered* up to his Father his body and blood a true propitiatory sacrifice for the sins of mankind, and that in saying to his apostles, "This do ye in remembrance of me," he ordained them as priests to offer up for the benefit of the living and dead the sacrifice of his body and blood. In the accounts given us by the three Evangelists, and by St. Paul, of the institution of the Eucharist, there is not the least evidence that Christ at that time made an offering of his body and blood as a *sacrifice to God.* What he offered, or gave then, was to his disciples. It is true he used the present tense, saying, "This *is* my body which *is* broken for you;"—"This *is* my blood," &c: but this manner of speaking of an event, which was sure and *near* of accomplishment, as if it had been already accomplished, is by no means infrequent in the Scriptures. Thus, our Lord

says, "The Son of man *is* betrayed (παραδίδοται) into the hands of sinners," (Matt. xxvi. 45,) *i. e.* he was on the point of being betrayed into the hands of sinners by Judas. So also he said, "I lay down my life," (τίθημι την ψυκήν) (John x. 17,) when he was ready to do so. Thus, also St. Paul says, "I *now offer* up myself," (εγω ηδη σπένδομαι,) which we properly translate, "I am ready to be offered up." (2 Tim. iv. 6.) Thus, when our Lord *gave* to his apostles, *not offered to his Father*, the broken bread and the wine, saying, "This *is* my body broken for you—this is my blood shed;" the obvious meaning is, that he so presented to them the bread and the wine, as the consecrated emblems or memorials of his body and blood, which he was shortly to offer to God on the cross, as a true propitiatory sacrifice for the sins of the world. If Christ, as pretended, had really offered up his body and blood at the last supper, as a propitiatory sacrifice for mankind to God, the sacrifice of himself on the cross, shortly after, was unnecessary, and a work of supererogation. This would be a direct contradiction of St. Paul's words, who declares that Christ *once* only offered himself to God for us. The renowned Cardinal Cajetan, and other celebrated writers of the church of Rome, agree in the interpretation here given of our Lord's words at the institution of the Eucharist. At the Council of Trent, one of the bishops present

denied openly that Christ in the supper offered up his body and blood.*

If, as is clear, Christ did not, at the last supper, offer himself to God in the bread and wine, a propitiatory sacrifice to God, it follows, as a natural consequence, that in his command to his apostles, "This do ye in remembrance of me," he did not "institute the apostles to be priests," or "ordain that they and other priests should offer his body and blood," as the Council of Trent unscripturally declares. The design of our Lord is clear from his own conduct. He presented the bread and wine as the emblems of that sacrifice which he was shortly to offer up to God on the cross: his command to his apostles and their successors, to the end of the world, was to celebrate his supper in *remembrance* of that sacrifice which he offered up to his Father for a guilty world. That Christ constituted his apostles and their successors in the ministry *sacrificing priests*, is destitute of all proof in the New Testament. The priestly work attributed to ministers in the New Testament, is that of preaching the gospel of Christ to sinners; (Rom. xv. 16;)† the *offering* which they have to make to God is not the body and blood of Christ, as a

* Cornelius Episcopus Bitontinus in Conclio apud Tridentem—qui dixerit Christum in cœnâ non suum corpus et sanguinem obtulisse.—Canus in Loc. Theol. lib. xii.

† ιερουργουντα τὸ εὐαγγελιον τουθεου.

propitiatory sacrifice for the living and the dead, but the pure offering of praise and prayer, (Mal. i. 11,) and of those converted to God by their ministry. (Rom. xv. 16.)*

The notion of a repetition, or continuance, of the propitiatory sacrifice of Christ in the mass, is contrary to the clear and express declarations of holy Scripture, and subversive of the doctrine of the perfection of Christ's priestly character and offering. The great argument on which the apostle St. Paul so frequently and cogently insists, in the Epistle to the Hebrews, is the perfection and all-sufficiency of the one offering of Christ, as a propitiatory sacrifice for the sins of a guilty world. A few passages, in which the apostle insists on this great truth, will make this clearly appear :—" Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; *who needed not daily, as those high priests, to offer up sacrifice* for his own sins, and then for the people's; FOR THIS HE DID ONCE when he offered up himself." (Heb. vii. 26, 27.) " Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should *offer himself often*, as the high priest entereth into the holy place every year with blood of others; (for then must he often have suffered since the foundation

* ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος.

of the world;) but now *once*, in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment, so Christ was *once* offered to bear the sins of many." (ix. 25—28.) "By the which will we are sanctified, through the offering of the body of Jesus Christ ONCE *for all:* this man, after he had offered *one sacrifice* for sins, for ever sat down on the right hand of God; *for by one offering he hath perfected for ever them that are sanctified.*" (x. 8—14.) From this, and other equally explicit declarations of this apostle, it sufficiently appears that Christ's sacrifice on the cross is the one and only propitiatory offering for sin; that such was its infinite dignity and merit, that it superseded every other sacrifice, and availed for the remission of the sins of all who believe in the Saviour from the beginning to the end of time. "*There remaineth*, saith the apostle, *no more sacrifice for sins.*" And yet the church of Rome, in contradiction of these positive declarations of holy Scripture, contends that daily in the mass a propitiatory sacrifice is offered up to God for the living and the dead! Such a notion is not only contrary to Scripture, but subversive of the great doctrine of the perfection and all-sufficiency of Christ's one offering. "If," it has properly been remarked, "Christ is to be often offered to God as a propitiatory sacrifice, then it follows, that no one offering of his has yet made

propitiation, or atonement for sin. The Bible tells us that He hath made reconciliation by the blood of his cross—that in him we receive the atonement or reconciliation; but, according to the church of Rome, this is not true, for the propitiatory sacrifice requires still to be offered. In the Bible, we learn that Christ made reconciliation for iniquity, and brought in everlasting righteousness; and that the Lord is well pleased for his righteousness sake, because he hath magnified the law and made it honourable. This assures us, that in the sacrifice of Christ the justice of God was satisfied, else he would not have been well pleased with it; and if divine justice was satisfied by the sufferings of Christ *once*, or, which is the same thing, by his *one* sacrifice, it would be unjust to require the repetition of it; but the church of Rome is guilty of the impiety of charging the Almighty with injustice, by requiring the daily repetition of the sacrifice, by which, when it was offered on the cross, his justice was satisfied and his law magnified."

It is barely necessary to remark on the representation of the sacrifice of the mass as an "unbloody" sacrifice, as it is called by the Romish church, although they contend it is a true *propitiatory* sacrifice. The apostle St. Paul declares, "*Without shedding of blood there is no remission.*" (Heb. ix. 22.) To call, as most Popish writers do, the mass an *unbloody sacrifice*, is a virtual aban-

ıment of their own faith of its *propitiatory*
ıcy.

It has been already remarked, that the notion of propitiatory sacrifice offered to God in the mass, a consequence of the anti-scriptural dogma of nsubstantiation. The tendency of this notion is ful; it leads the sinner not to look by faith the one and all-sufficient offering of Christ for ission of his sins, but to that fictitious sacrifice ıich he is taught to believe his priest offers up him—*the benefit of which he must purchase money.* Men may live in sin and die in sin, yet, bequest of a portion of their property, and rality of their friends, the benefit of the pitiatory sacrifice of the mass may be secured for them, to relieve them from the punishment which their unrepented sins have deserved! The observation may savour of severity, but its truth cannot be disputed, that to the degree of importance which the doctrine in question gives to the Romish priesthood, and the great *gain* which it brings to them, must be principally ascribed the tenacity with which the sacrifice of the mass is retained in the church of Rome: a doctrine contrary to Scripture and the faith of the ancient church, subversive of faith in Christ and true godliness, and thereby ruinous to souls. "The sacrifice of the mass," says a late learned prebendary, "is the most considerable part of worship in the Roman church. It is

the *juge sacrificium*, their daily and continual offering, and the principal thing in which their religion doth consist. It is, they tell us, of the greatest profit and advantage to all persons, and I am sure their priests make it so to themselves; for by this alone a great number of them get their livings, by making merchandise of the holy sacrament, and by selling the blood of Christ at a dearer rate than Judas did. The saying of masses keeps the church of Rome more priests in pay than any prince in Christendom can maintain soldiers, and it has raised more money by them than the richest bank or exchequer in the world was ever owner of. It is, indeed, the true patrimony of their church, and has enriched it more than any thing else. It was that which founded their greatest monasteries, and their richest abbeys; and it had well nigh brought all the estates in this kingdom into the church, had not the statute of *mortmain* put a check to it. The donation of Constantine, were it ever so true, and the grants of Charles and Pepin, were they ever so large, and the gifts of all their benefactors put together, are infinitely outdone by this. The gain of it has been so manifestly great, that one cannot but, on that account, a little suspect its godliness."* †

The protest of the church of England against

* Discourse of the Sacrifice of the Mass, by the Rev. Mr. Payne, late Prebendary of Westminster.

† See Appendix D.

the Romish doctrine of the sacrifice of the mass, is most decided and scriptural in her 30th Article. "The offering of Christ *once* made is, that *perfect* redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and *there is no other satisfaction for sin but that alone.* Wherefore *the sacrifices of masses,* in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, *were blasphemous fables and dangerous deceits.*"

Thus, also, in the prayer in the communion service—"Almighty God, our heavenly Father, who of thy tender mercy didst give thine only son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his *one oblation of himself once offered)* a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy gospel command us to continue, a *perpetual memory* of that his precious death until his coming again," &c.

In her second homily, concerning the death and passion of Christ, the church says—"We must apprehend the merits of Christ's death and passion by faith, and that with a strong and stedfast faith, nothing doubting, but that Christ, by his own oblation and once offering of himself upon the cross, hath taken away our sins, and hath restored us again into God's favour, *so fully and perfectly, that*

no other sacrifice for sin shall hereafter be requisite or needful in all the world."

Dean Nowell, in his Catechism, which was published with the express sanction of Convocation, and the use of which was commanded of all schoolmasters, by the heads of the church, about the time of the Reformation, says—"The Lord's Supper was not ordained to this end, that Christ's body should be offered in sacrifice to God the Father for sins. For He, when he did institute his supper, commanded us *to eat his body, not to offer it.* As for the prerogative of offering for sins, *it pertaineth to Christ alone,* as to him which is the eternal Priest, which also, when he died upon the cross, *once* made that only and everlasting sacrifice for our salvation, and fully performed the same for ever. For us there is nothing left to do but to take the use and benefit of that eternal sacrifice bequeathed us by the Lord himself, which we chiefly do in the Lord's Supper."

Bishop Jewel, in his Apology, says—"It is ridiculous folly, and heathenish impiety in them to assert, and sometimes even persuade credulous fools to believe, that their masses are capable of communicating to man all the merits of the death of Christ; for it is our faith alone, not the act of receiving the sacraments, that makes the cross and passion of our Saviour profitable for our salvation. We are justified by faith in the efficacy of the sacraments, not by the sacraments themselves, saith

St. Augustine. And Origen calls 'Jesus, the priest, the propitiation, and the sacrifice, which propitiation is effectual for all mankind through faith.' We, therefore, agreeable to this doctrine, maintain that without faith the sacraments do not profit the living, much less the dead."

Bradford, the martyr, with holy zeal condemns the sacrifice of the mass. "Of all idols that ever was, it is the most abominable and blasphemous to Christ and his priesthood, manhood, and sacrifice, for it maketh the priest that saith mass God's fellow, and better than Christ; for the offerer is always better, or equivalent, to the thing offered. (Heb. v.) If, therefore, the priest take upon him there to offer up Christ, as they boldly affirm they do, then must he needs be better or equal with Christ. Oh! that they would show but one jot of the Scripture of God calling them to this dignity, or of their authority to offer up Christ for the quick and dead, and to apply the benefits and virtue of his death and passion to whom they will. Surely if this were true, as it is most false and blasphemous, prate they at their pleasure to the contrary, then it made no matter at all whether Christ were our friend or no, if so be the mass-priest were our friend; for he can apply us Christ's merits by his mass if he will, and when he will, and therefore we need little to care for Christ's friendship."*

* Writings of the Fathers of the English Church—Bradford's Epistles, p. 524.

The doctrine of transubstantiation, or conversion of the bread and wine in the Eucharist into the real body and blood, soul and divinity, of the Saviour, has led to another error and practice of an idolatrous nature—*the adoration of the host*, or of the sacramental elements. Believing that the bread and wine, the words of consecration being pronounced, are changed into the real body and blood, soul and divinity, of Christ, the priest kneels and adores the host as his God, and holds it up to the people, who fall prostrate before it, and adore it also!

To prevent misrepresentation or mistake, we will produce the decision of the Council of Trent on this subject, and then show that the practice of the Romish church is in accordance with that decision. The Council thus decrees—"If any one shall say, that in the holy sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored with the external worship of *Latria*, and, consequently, that he is not to be worshipped upon any festival solemnity, and that he is not to be carried about in processions, according to the laudable and universal manner and custom of the church; or that he is not to be publicly set forth before the people, that he may be adored by them, and that those who adore him are idolaters; let him be accursed."* To understand what is here

* "Si quis dixerit in sancto Eucharistiæ sacramento Christum unigenitum Dei filium non esse cultu Latriæ, etiam externo adorandum," &c.—Sess. xiii. can. vi.

meant by worship of *Latria*, it is necessary to remark that the Romish church distinguishes religious worship into two kinds, *Dulia* (δουλεια) and *Latria* (λατρεια.) The former (Dulia) they give to saints and angels; the latter (Latria) is the highest worship, which is due to the Creator alone. Of this latter kind is the adoration of the host. The reason of this is, their belief that Christ's divinity and humanity are as really present in the host, under the species of bread and wine, as he is in the highest heavens. This is the reason assigned in justification of this adoration by the Council of Trent—"The sacrament is not to be adored ever the less, for Christ's having appointed it to be taken, for *we believe that same God to be present in it*, whom when the eternal Father bringeth into the world, he says, 'And let all the angels of God worship him,' &c."*

The present practice of the Romish church is in accordance with the above decisions and professions. We learn from the Roman missal, that as soon as the priest has pronounced the words—"Hoc est enim corpus meum," *for this is my body*:—"Here," says the missal, "*he adores the sacrament on his knees, and then lifts it up above his head for the adoration of the people.*" On Maunday-Thursday the priest consecrates two hosts, reserving one for the next day, when there is no consecration; the reserved host is put into

* Sess. v. cap. xiii.

another chalice, which is placed in the middle of the altar, and covered with the pall, palten, and veil. "On this day," says the rubric, "a proper place is prepared in some chapel or altar of the church, and decently adorned with hangings and lights, where the chalice, with the reserved host, is to be kept until the next day. At the end of the mass the priest carries the B. Sacrament in solemn procession to the said place, being accompanied with lights and censers fuming all the way. Being come to the place, the B. Sacrament is placed upon the altar, fumed thrice with incense, and placed in a tabernacle. During the procession the following hymn is sung:—

"Sing, O my tongue, the mystic rite, contrived by wisdom infinite;
Containing, in the shape of food, the glorious flesh and precious blood,
Shed by the fruit of noblest womb, the Gentiles' King, to stop our doom.
For man he came, was born of man; from a chaste maid his life began:
On earth he lived, and preached, to sow the seeds of heavenly truth below;
And then with lasting love to close his life, this wondrous way he chose.
That evening when that Supper past, which with his brethren was the last;
The paschal victim having eat, and closed the law with legal meat,
He with his hands for food bestows, himself to twelve his wisdc chose.

The Word made flesh, by words he said, turns into flesh, substantial bread;
Wine too he makes his blood divine; though sense cry out, 'tis bread and wine;
But hearts sincere are here secured, by faith, in words of truth assur'd.
To this mysterious table now, let knees, and heart, and senses bow;
Let ancient rites resign their place, to nobler elements of grace;
What our weak senses can't descry, let stronger faith the want supply.
To th' undivided Three in One, to God the Father and the Son,
Salvation, honour, jubilee, praise, glory, benediction be;
To the Holy Ghost whose equal rays, from both proceed be equal praise.—Amen."*

To the host thus adored, prayers for mercy are addressed, as to God Almighty!

In Popish countries it is usual to carry the consecrated host in solemn procession through the streets, in order to administer it to the sick and dying: on such occasions, all who meet it are required to fall down on their knees and adore it. In such cases, even Protestants are required in some way to show some mark of reverence to it. On Corpus Christi day a festival is celebrated with great pomp, in honour of the consecrated host in Popish countries, when the host is carried in procession from place to place in great pomp, and amidst great rejoicings: on these occasions those

* Pange, Lingua, gloriosi, &c.; the above hymn, in Latin, is in the Roman Missal.—(Keating and Brown,) p. 275.

who dwell in the streets, through which the procession passes, are required to decorate their houses in honour of the host.

The adoration of the host, which it has before been proved when treating on the doctrine of transubstantiation, is a mere creature, a piece of bread consecrated as the figure or emblem of Christ's body, is as palpable an act of idolatry as was ever invented or imagined. It is, in fact, giving the highest worship (Latria) to a creature, which is due to the almighty Creator alone. It is no sufficient palliation of this idolatry to say that the *intention* is to worship the Creator and not the creature; "for so," as Tillotson justly observes, "the Persians might be excused from idolatry in worshipping the *sun*, because they intend to worship God and not the creature; and so, indeed, we may excuse all the idolatry that ever was in the world, which is nothing else but a mistake of the Deity, and upon that mistake a worshipping of something as God which is not God."

Against the peculiar errors on which we have been remarking, the church of England protests at the close of her 28th Article, in these words—"The sacrament of the Lord's Supper was not by Christ's ordinance *reserved, carried about, lifted up, or worshipped.*"

Also, in the words of her Apology, by Bishop Jewel—"Neither can we away in our churches with these shows and sales, and markets of masses,

nor with the carrying about and worshipping of the bread, nor with such other idolatrous and blasphemous fondness, which none of them can prove that Christ or his apostles ever ordained, or left unto us. And we justly blame the bishops of Rome, who, without the word of God, without the authority of the holy Fathers, without any example of antiquity, after a new guise, do not only set before the people the sacramental bread to be worshipped as God, but do also carry the same about upon an ambling palfrey whithersoever themselves journey; in such sort, as in old times, the Persian fire, and the relics of the goddess Isis, were solemnly carried about in procession, as have brought the sacraments of Christ now to be used as a stage-play and a solemn sight; to the end that men's eyes should be fed with nothing else but with mad gazings and foolish gaudies, in the self-same matter, wherein the death of Christ ought diligently to be beaten into our hearts, and wherein also the mysteries of our redemption ought, with all holiness and reverence, to be executed."

CHAPTER V.

DOCTRINE OF MERIT—JUSTIFICATION.

Church of Rome.

"I embrace and receive all things, and every thing, which have been defined, and declared by the holy Council of Trent, concerning original sin and *justification.*" — *Trent. Profession, Art.* iv.

Church of England.

"We are accounted righteous before God, *only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings.* Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of Justification." —*Art.* xi.

THE particular doctrine now to be considered is one of all others the most interesting and important. The compilers of the homilies of the church of England had a just sense of its importance, when they declared—"*Justification*, by which, of unjust, we are made just before God, is the strong rock and foundation of Christian religion."* Luther did not exaggerate its importan when he affirmed it to be "the article of a stand

* Homily of Salvation, second part.

or falling church."* While the church held fast the Scripture doctrine of a sinner's justification before God, she was blest with purity and prosperity. When she departed from the ancient faith on this subject, she soon became corrupt in faith and practice. It has been truly remarked—"So long as men continued to abide firm by the doctrine of the cross, and viewed the work finished on Calvary as the sole requisite to justification; so long as they believed God to be already well pleased in his beloved Son, for his righteousness sake, and hoped for pardon only through his death, and the atonement made for transgression by the shedding of his most precious blood; there was no room left for the mortifications, and penances, and fastings, and monkish seclusion, and the thousand other superstitious rites which came to be imposed upon the consciences of men, by those who made merchandise of them."

How man, a sinner obnoxious, by reason of transgression, to the divine anger, can be justified before God, obtain the pardon of his guilt, and become entitled to everlasting life, is an inquiry infinitely important and interesting. To this the church of England replies satisfactorily and scripturally, in the words of her eleventh Article given above. What the church of Rome teaches on this subject is defined and laid down in the decrees

* "Articulus stantis et cadentis Ecclesiæ."

and canons of the Council of Trent, from which the following extracts are made:—

"Justification is not remission of sins alone, but sanctification and renovation of the inner man by a voluntary reception of grace and gifts; whence man, from unrighteous, becomes righteous, and from an enemy, a friend, that he may be an heir according to the hope of eternal life."*

"If any one shall say that men are justified, either by the imputation of Christ's righteousness alone, or only by remission of sins, to the exclusion of grace and charity, (love,) which is poured into their hearts by the Holy Spirit, and which inheres in them; or that the grace by which we are justified, is the favour of God alone; let him be accursed."†

"If any one shall say that justifying faith is nothing else than a trust in the divine mercy, remitting sin for Christ's sake; or that it is faith

* "Justificatio—quæ non est sola peccatorum remissio, sed et sanctificatio, et renovatio interioris hominis per voluntariam susceptionem gratiæ et donorum; unde homo ex injusto fit justus, et ex inimico amicus, ut sit hæres secundùm spem vitæ eternæ."—Sess. vi. cap. vii.

† "Si quis dixerit, homines justificari vel solâ imputatione justitiæ Christi, vel solâ peccatorum remissione, exclusâ gratiâ et charitate; quæ in cordibus corum per spiritum sanctum diffundatur, at que illis inhereat; aut etiam gratiam, quâ justificamur, esse tantum favorem Dei, anathema sit."—Sess. vi. can. xi.

alone by which we are justified; let him be accursed." *

"If any one shall say that righteousness received (justification) is not preserved, and even *increased before God by good works;* but that these works are only fruits and signs of justification, and not *the cause of increasing it;* let him be accursed." †

Though the decrees and canons of the Council of Trent on this important subject, are expressed with much caution and subtilty, it may clearly be gathered from them, that the church of Rome does not hold the Scripture doctrine, that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith." On the contrary, it is contended that human merit must be united with the merit of our Saviour to secure our justification:—that his merit makes us deserving, and consists in giving merit to our obedience. The church of Rome, confounding sanctification with justification, holds that man is not justified by the merit of Christ alone, but by an

* "Si quis dixerit, fidem justificantem nihil aliud esse quàm fiduciam divinæ misericordiæ, peccata remittentis propter Christum; vel etiam fiduciam solam esse, quâ justificamur; anathema sit."—Can. xii.

† "Si quis dixerit, justitiam acceptam non conservari, atque etiam augeri coram Deo per bona opera: sed opera ipsa fructus solum modò et signa esse justificationis adeptæ, non autem ipsius augendæ causam; anathema sit."—Cass. xxiv.

inherent righteousness; and that his justification is "*increased before God by good works.*" The practice of the church of Rome is in accordance with, and explanatory of, what she more formally teaches on this subject. Instead of pointing the penitent and awakened sinner to the merits of the Saviour, as the only sure ground of hope of acceptance with God and remission of sins, she insists on confession to the priest, on atonement being made by penance, and on other superstitious rites, as necessary and meritorious, in obtaining the absolution of the priest, and forgiveness from God. "The sinner," says the Roman Catholic Bishop Baines, "must moreover submit to make such atonement to his offended God, by prayer, by fasting, by works of self-denial, and the like, as may be required; and if he has injured any neighbour in his good name, his property, or his person, he must, to the utmost of his ability, resolve to make full and ample satisfaction. Without such a resolution, no Catholic priest in the world could, or would, consider himself authorised to give absolution to any penitent; and if he did presume to give it, his religion teaches, as an article of faith, that his absolution could be of no avail in the sight of God." The church of Rome not only thus insists on the sinner doing works to deserve justification before God, but in connexion with this, teaches him not to plead, as the ground of acceptance with God, the merits of the Saviour alone,

We turn, then, from the doctrine of the church of Rome on this point, to the doctrine of holy Scripture. Here several interesting inquiries offer themselves for consideration:—What is justification? What is the meritorious cause of justification? In what way does a sinner become interested in so precious a benefit?

What is justification? The term *to justify*, (δικαιοω,) and those which answer to it in the Hebrew and Latin languages, signifies, *to declare* or *account* as *righteous*. The term is forensic, and is derived from the practice in courts of justice among men, and has manifestly a relation to *accusation* or *condemnation*. The difference, however, between the ideas as conveyed by the term justification, as used in a court of human judicature, and the same term, when employed to express the justification of a *sinner* before God, is very material. A person is pronounced to be just by the judge, when the accusation has been found to be untenable: the accusation not having been proved, he is legally entitled to the verdict of acquittal and justification. If, on the contrary, the condemnatory charge against him be established, it removes from the guilty the possibility of being *justified*: the utmost he can hope for is *mercy* or *pardon*. In this sense of the term, man as a sinner cannot be justified before God. Mankind are all guilty, and under the condemnation of the law of God. On the ground of personal righteousness, "no flesh

but *also the merits of departed saints*;—hence, in the Roman missal, and other formularies of devotion used in that church, prayers are offered up for forgiveness *by the merits of the saints.**

It need hardly be stated how totally insufficient such a view of the method of a sinner's justification before God, is to meet the wants and allay the fears of the awakened penitent. The more alive the mind of such an individual is to a sense of his guilt, of the spirituality of the divine law, of the infinite importance of acceptance with God, the less of satisfaction will he derive from any doings of his own. He will see so much of imperfection in his best works, as to despair of acceptance and pardon on this ground. It is in the better righteousness, the merits of the Redeemer, he can alone discover a healing balm for his wounded spirit, a firm rock on which to rear the superstructure of his hope.

* In the service performed on the day dedicated to St. Dunstan, Archbishop of Canterbury, this prayer is offered—"O God! who hast translated the blessed Dunstan, thy high priest, to thy heavenly kingdom, grant that we, *by his glorious merits*, may pass from hence to never-ending joys," &c. In the prayer used on the day dedicated to "the translation of the relics of St. Thomas, of Canterbury," the following petitions are found:—"We humbly beseech thee, that *by his merits and prayers*, we may pass from vice to virtue," &c.—"Grant, we beseech thee, that we who celebrate his festival may, *by his patronage*, pass to the joys of heaven." Many similar proofs might be given from the "Roman Missal," and "The Garden of the Soul."

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can be justified in the sight of God." Those whom God justifies are actually sinners; hence God is said "to justify the *ungodly*." (Rom. iv. 5.) Justification, then, in the sense in which the Scriptures use the term, does not mean, as the Romish church contends, to *make holy*, but to *account as righteous*. A reference to the following passages of holy Scripture, among others, will show this: Deut. xxv. 1; Ps. clxiii. 2; Rom. viii. 33, 34: "To imagine that the word *justify* signifies to make holy, would reduce many passages of Scripture to absurd conclusions. Thus it is said, *He that justifieth the wicked, and he that condemneth the just, both are an abomination to the Lord.* (Prov. xvii. 15.) But can it be an abomination to the Lord to make the wicked holy? Isaiah says, *Woe unto them that justify the wicked for reward;* (Isa. v. 22, 23;) but does not God rather pronounce a blessing than a woe on him who converteth a sinner from the error of his ways? (James v. 19, 20.) The justification of a sinner before God, is his being freed from the guilt and consequences of his sins, and entitled to the blessings of eternal life, for the sake of the merits of Christ: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings."

Humbling as the truth may be, there is not one which admits of stronger proof than this: "By the deeds of the law shall no flesh be justified in

God's sight." (Rom. iii. 20.) The holy, just, and good law of God demands perfect obedience of every man: less than this falls short of that which can alone entitle to justification by law. The obedience which the law of God requires is summed up by Christ in the following words—"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength;" this is the first and great commandment. And the second is like unto it—"Thou shalt love thy neighbour as thyself." Such is the spirituality of the divine law, that its authority reaches to the thoughts and intents of the heart: by this divine standard of rectitude, causeless anger is declared to be murder, and the lustful look, to be adultery. (Matt. v. 22—28.) Where is the individual, then, of all Adam's fallen posterity, who can hope to be justified before God, on the ground of personal obedience to the law? Who can say, that all his actions, words, thoughts, affections, and motives, have been uniformly in harmony with the law of God? Unless he can say this, then, he is for ever excluded from the hope of justification by the works of the law, by such positive declarations of holy Scripture as the following:—"He that offendeth in one point is guilty of all,"—"Cursed is every one who continueth not in all things written in the law to them." Though by some the force of reasoning like this is admitted as fatal to the hope of justification before God on account of *perfect* obedience

to the divine law, they contend that the consequence of the merit of the Saviour is to secure the acceptance of *sincere*, instead of *perfect*, obedience under the dispensation of mercy. According to this plan, God sacrifices the integrity of his holy law, by lowering its standard to meet the weakness and depravity of man. If *sincere*, instead of perfect, obedience was all that is required, the obedience and satisfaction of the Redeemer, by which the divine law was magnified and made honourable, would appear to have been unnecessary. If, as the church of Rome teaches, the merit of Christ avails to render our obedience and works meritorious for justification, such a union of creature merit with that of Christ is derogatory to the glory of the Saviour, and involves the absurdity of superadding something to satisfy the claims of the divine law, after an infinite satisfaction has been presented to, and accepted of, God on behalf of mankind. This scheme of justification, which runs through all the doctrines of the church of Rome, is as ill-adapted to afford relief to the mind of an awakened sinner, as it is anti-scriptural; for if he is taught to believe that his acceptance and pardon depend on the sincerity of his obedience to what is enjoined, how frequent and how painful must be his apprehensions lest his sincerity and his works fall short of that standard, by reaching which he can alone have confidence towards God! It is true, that the imperfect services of the *righteous* find acceptance with

God through the merits of Christ, but the supposition that they are accepted by God as the *meritorious* cause of our justification and pardon, is contrary to the uniform testimony of holy Scripture. The renowned Cardinal Bellarmine, the ablest champion of the doctrine of merit, was constrained to admit the insufficiency of this ground of hope. "*It is,*" said he, "*the safest way to rely wholly on the merits of Christ Jesus.*" In the prospect of death, he expressed the same conviction, in the following passage in his will:—"I beseech thee, O God, to receive me among thy holy and elect ones, *not as the valuer of merit, but as the bountiful giver of mercy.*" *

From what has been stated concerning the impossibility of justification by our own obedience, or by works of law, it is evident that justification before God can in no sense be said to be merited by ourselves. The church of Rome, therefore, in ascribing our justification in part to inherent holiness and to good works, overthrows the faith once delivered to the saints on this important point. To the all-important question, "How can man be just with God?" the Scriptures reply in the following terms, which cannot be mistaken:—"Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in

* "Et precor me inter sanctos et electos suos, non ut æstimator meriti, sed ut veniæ largitor admittat."—*Bellar. Test.* p. 8a

to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? it is excluded. By what law? of works? —nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. iii. 24—28.) "By the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. v. 18, 19.) "By him (Christ) all that believe are justified from all things, from which they could not be justified by the law of Moses." (Acts xiii. 39.) These and similar declarations of sacred Scripture abundantly show, that we are accounted righteous before God only through the merit of Jesus Christ. It springs from the free grace of God to sinners—the blessing is freely bestowed on the penitent believer for the sake of that infinitely meritorious satisfaction made to divine justice, and the fulfilling of the divine law, by the obedience and death of the Saviour. How strongly and clearly is this divine and gracious method of justification stated in the following words—"He (God) hath made him (Christ) to be sin for us, who knew no sin: *that we might be made the righteousness of God in him.*" (2 Cor. v. 21.) As our divine

Surety to redeem us to God, Christ suffered for us, and in our stead: "The Lord laid on him the iniquity of us all,"—"He bore our sins in his own body on the tree,"—"He made himself an offering for our sins,"—"He redeemed us from the curse of the law, being made a curse for us." The consequence of this is, that all who repent and believe are "made the righteousness of God in him." "As Christ was made sin, not by infusion or inhesion, but by *imputation*, that he might bear the punishment due to it: so we are *made the righteousness of God in him*, for justification to eternal life, not by an inherent righteousness, but by the *imputation* of his righteousness to us, *that* being placed to our account, as our sins were to his." * Thus the word of God, instead of directing the trembling penitent, as the church of Rome does, to look into himself for moral qualifications, or to do some hard thing, to merit justification, calls upon him to "believe in the Lord Jesus Christ;" it points to his merits as the only foundation of hope, and assures him that *for Christ's sake* God will freely accept him, and blot out all his iniquities. This is what he needs in order to his having peace with God.

A few extracts from the homilies of the church of England will not only exhibit her accord with holy Scripture on this important doctrine

* Guyse on 2 Cor. v. 21.

also her protest against the errors of the church of Rome touching this point.

"Because all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man by his own acts, works, and deeds, (seem they never so good,) be justified and made righteous before God: but every man of necessity is constrained to seek for another righteousness, or justification, to be received at God's own hands; that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And this justification, or righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification. For the more full understanding hereof, it is our parts and duty ever to remember the great mercy of God, how (that all the world being wrapped in sin by breaking of the law) God sent his only Son our Saviour Christ into this world, to fulfil the law for us, and by shedding of his most precious blood, to make a sacrifice and satisfaction, or (as it may be called) amends to his Father, for our sins, to assuage his wrath and indignation conceived against us for the same," &c.

"All the good works that we can do be imperfect, and therefore not able to deserve our justification: but our justification doth come freely by the mercy of God, and of so great and free mercy, that whereas all the world was not able of themselves

to pay any part towards their ransom, it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him and by him every true Christian man may be called a fulfiller of the law, forasmuch as that which their infirmity lacketh, Christ's justice hath supplied." *

"Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, neither in part nor in the whole, for that were the greatest arrogancy and presumption of man that Antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself. But justification is the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give to him, but which we take of him, by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ." †

"To have any affiance, or to put any confidence in our works, as by the merit and deserving of

* Homily of Salvation, Part I. † Hom. iii. 2.

urchase to ourselves and others remis-
and so consequently everlasting life,
we e blasphemy against God's mercy, and
ae: ation to the blood-shedding of our
sus Christ. For it is of the free grace
and mercy of God, by the mediation of the blood
of his Son Jesus Christ, without merit or deserving
on our part, that our sins a orgiven us; that we
are reconciled and brought ain into his favour,
and are made heirs of his h nly kingdom."*

The same doctrine runs u rough the whole of the *Liturgy* of the church ngland. While the devotional formularies of the hurch of Rome, in consistency with her belief respecting the way of justification before God, lead her members to plead human merit for the remission of sin, the formularies of the church of England teach us to plead the merit of the Saviour alone. "In the name, and for the sake of Jesus Christ our Lord," is the leading feature of all her prayers. No creature merit is once mentioned in her petitions for divine mercy. In the service for the communion, there is the most distinct renunciation of self-righteousness, and the most pointed recognition of entire and simple dependence on the merits of the Saviour. In inviting us to partake of the holy communion, we are admonished, that it is "to be received in remembrance of Christ's *meritorious* cross and passion, whereby *alone* we obtain remission of our

* Hom. xvi. 1.

sins, and are made partakers of the kingdom of heaven." When we draw near to the sacramental feast, the church thus instructs us to confess:—"We do not *presume* to come to this thy table, O merciful Lord, trusting *in our own righteousness*, but in thy manifold and great mercies." In the prayer after the communion, there is the same renunciation of all self-righteousness—"We most humbly beseech God to grant, that, *by the merits and death* of his Son Jesus Christ, and *through faith in his blood*, we may obtain remission of our sins:"—again we beseech him, "*not to weigh our merits*, but to pardon our offences through Jesus Christ."

The same doctrine of a sinner's justification before God through the merits of Christ alone, by faith, which is taught with so much clearness in her articles and formularies now in use, was held by the church of England before and after the Conquest. In the days of Anselme, Archbishop of Canterbury, about the year 1080, there was in use a prescribed form of prayer for the visitation of the sick, from which this is most evident. The priest asked the sick person, "Dost thou believe to come to glory, *not by thine own merits, but by the virtue and merit of the passion of our Lord Jesus Christ?* Dost thou believe that our Lord Jesus Christ did die for our salvation, *and that none can be saved by his own merits, or by any other means but by the merit of his passion?*" On the sick person an-

swering, "All this I believe," the priest was commanded to instruct and comfort him in the following words:—"Go to, therefore, as long as thy soul remaineth in thee, place thy whole confidence in his death only, have confidence in no other thing, commit thyself wholly to his death, with this alone cover thyself wholly, intermingle thyself wholly in this death, wrap thy whole self in this death: and if thy Lord God will judge thee, say, Lord, I appose (put) the death of our Lord Jesus Christ betwixt me and thy judgment, and no otherwise do I contend with thee. And if he say unto thee, that thou art a sinner, say, Lord, I put the death of our Lord Jesus Christ betwixt thee and my sins. If he say unto thee, Thou hast deserved damnation; say, Lord, I set the death of our Lord Jesus Christ betwixt thee and my bad merits, and I offer his merit instead of the merits which I ought to have, but yet have not. If he say, that he is angry with thee, say, Lord, I interpose the death of our Lord Jesus Christ betwixt me and thine anger."*

The church of England, in accordance with holy Scripture, maintains, that justification before God is "*by faith.*" The following declarations of sacred Scripture are decisive on this point—"Knowing that a man is not justified by the works of the law,

* "Via Tuta, Via Devia," by Sir Humphrey Lynde, p. 61, 62; a work of singular merit, and which deserves to be extensively known and read by all who desire further information on the Romish controversy.

h of Jesus Christ, even we have be-
hrist, that we might be justified by
and not by the works of the
Therefore, *being justified by*
peace with God, through our
hrist." (Rom. v. 1.) "By grace are
through faith, and that not of yourselves,
ne gift of God; not of works, lest any man
ould boast." (Eph. ii. 8, 9.) "Therefore we conclude, that a man is *justified by faith, without works of law*, χωρὶς ἔργων νόμου." (Rom. iii. 28.) The church of Rome is opposed to the doctrine of Scripture on this point; in the following canon of the Trent Council she declares—"If any one shall say, that justifying faith is nothing else than a trust in the divine mercy, remitting sin for Christ's sake, or that it is faith alone by which we are justified—let him be accursed." The church of Rome, therefore, attributes justification to the use of the sacraments, *(ex opere operatô,)* to works of obedience, and to those other Christian graces which constitute the real Christian, to all which, as well as faith, they attribute merit as entitling to the favour of God and eternal life; in this way, confounding sanctification with justification, they repudiate the Scripture doctrine of justification by faith alone, and charge Protestants who hold it as trampling upon all Christian virtues and all moral obligations.

It is, then, of great importance to inquire in

what sense we are said to be justified by faith, and what is intended by *the faith* which justifies. By the faith which justifies is not intended merely simple belief, or the assent of the understanding to the facts and doctrines of Christianity: there may be this, in the absence of that "*believing in the heart to righteousness*," on which St. Paul insists as essential to salvation. (Rom. x. 9, 10.) True faith, to which the Scriptures attribute justification and everlasting salvation, is thus explained in the language of the Reformers in the homilies of the church of England:—

"*We put our faith in Christ*, that we be justified by him only: that we be justified by God's free mercy, and the merits of our Saviour Christ only; and by no virtue or good work of our own in us, or that we can be able to have or do, for to deserve the same, Christ himself only being the meritorious cause thereof." *

"The only mean and instrument of salvation required of our parts is faith: that is to say, *a true trust and confidence in the mercies of God;* whereby we persuade ourselves, that God both hath and will forgive our sins; that he hath accepted us again into his favour; that he hath released us from the bonds of damnation, and received us again into the number of his elect people, not for our merits or deserts, but only and solely for the

* Hom. iii. 3.

merits of Christ's death and passion—this faith is required at our hands." *

The faith that justifies, by which we become interested in the merits of Christ, is *trust* in the Saviour; it is connected with a feeling of worthlessness and insufficiency in ourselves, leading us on the one hand to renounce all trust in any righteousness of our own, and on the other, to place our whole dependance on what Christ has done and suffered for our salvation. The following observations of Tindal, the martyr, are beautiful and important, as illustrating the doctrine of justification by faith as held by the church of England.

"Mark, therefore, the way towards justifying or forgiveness of sin, is the law. God causeth the law to be preached unto us, and writeth it in our hearts, and maketh us by good reasons feel that the law is good, and ought to be kept, and that they which keep it not are worthy to be damned. And on the other side, I feel that there is no power in

* Hom. xxv. 2. Dr. Gregory, in his Life of Dr. Good, says, "In the New Testament the words πιστις and πιστευω, are never used to express belief in any fact, that is not fitted to excite *confidence* in God or in Christ. Out of one hundred and thirty instances of their occurrence, there is only one that is at all doubtful. This is momentous, as it serves to prove that faith goes far beyond mere *assent* or *belief*, and confirms, as Dr. Watts remarks, the constant sentiment of our Protestant divines in their opposition to the Papists, that, '*fides est fiducia*.'

me to keep the law; whereupon it would shortly follow that I should despair, if I were not shortly holpen. But, God which hath begun to cure me, and hath laid that corrosive unto my sores, goeth forth in his cure, and setteth his Son Jesus before me, and all his passions and death, and saith to me, This is my dear Son, and he hath prayed for thee, and hath suffered all this for thee, and for his sake I will forgive thee all that thou hast done against this good law, and I will heal thy flesh, and teach thee to keep this law, if thou wilt learn. And I will bear with thee, and take all aworth that thou doest, till thou canst do better. And in the mean season, notwithstanding thy weakness, I will yet love thee no less than I do the angels in heaven, so thou wilt be diligent to learn. And I will assist thee, keep thee, and defend thee, and be thy shield, and care for thee.

"And the heart here beginneth to mollify and wax soft, and to receive health, and believeth the mercy of God, and in believing is saved from the fear of everlasting death, and made sure of everlasting life; and then, being overcome with this kindness, beginneth to love again, and to submit herself unto the laws of God, to learn them, and to walk in them.

"Note now the order: first, God giveth me light to see the goodness and righteousness of the law, and mine own sin and unrighteousness. Out of which knowledge springeth repentance. Now

repentance teacheth me not that the law is good, and I evil, but is a light that the Spirit of God hath given me, out of which light, repentance springeth.

"Then the same Spirit worketh in mine heart trust and confidence to believe the mercy of God and his truth, that he will do as he hath promised; which belief saveth me. And immediately out of that trust springeth love towards the law of God again. And whatsoever a man worketh of any other love, it pleaseth not God, nor is that love godly.

"Now love doth not receive this mercy, but faith only, out of which faith love springeth; by which love I pour out again upon my neighbour that goodness which I have received of God by faith. Hereof ye see that I cannot be justified without repentance, and yet repentance justifieth me not. And hereof ye see that I cannot have a faith to be justified and saved, except love spring thereof immediately; and yet love justifieth me not before God. For my natural love to God again doth not make me first see and feel the kindness of God in Christ, but faith through preaching. For we love not God first, to compel him to love again; but he loved us first, and gave his Son for us, that we might see, love, and love again, saith St. John in his first epistle. Which love of God to usward, we receive by Christ through faith, saith Paul.

"And this example have I set out for them in divers places, but their blind Popish eyes have no power to see it, covetousness hath so blinded them. And when we say, faith only justifieth us, that is to say, receiveth the mercy wherewith God justifieth us and forgiveth us, we mean not faith which hath no repentance, and faith which hath no love unto the laws of God again and unto good works, as wicked hypocrites falsely belie us. For then, how should we suffer as we do, all misery, to call the blind and ignorant unto repentance and good works, which now do but consent unto all evil, and study mischief all day long, for all their preaching the justifying of good works."

The church of Rome, in her zeal for the doctrine of the efficacy of human merit, labours to overthrow the doctrine of justification *by faith*, by teaching that faith, as a virtue including every other grace, is an efficient and meritorious cause of our obtaining acceptance with God and the pardon of sins—thus faith is exalted into a work, the worth and dignity of which merits salvation. In holy Scripture *faith* is often put for the *object* of faith. Thus faith is said to be "*accounted for righteousness*," because it receives and relies on Christ and his righteousness. Thus our Lord often attributed that to the faith of those who applied to him for benefits, which only belongs to himself, "that faith might be honoured and encouraged, that its necessity might be made prominent, and

men might be directed how to obtain the benefit. Thus he says, *Thy faith hath made thee whole*—not, I have made thee whole; *Thy faith hath saved thee*—not, I have saved thee. Christ notices not his own power and grace, but the faith of the applicant, and thus teaches his hearers a twofold lesson; showing them, not only that he is the giver of the blessing, but that faith is the means of their receiving it. His own honour is secured: for it is the very property of faith in him to give all the glory to his name." Faith in Christ considered in itself in the best is imperfect, and cannot merit the pardon of sin and eternal life; had this been the ground or cause of justification, the best would have just reason for despondency. When, therefore, Scripture tells us that "we are justified by faith," the meaning is, that faith is not the *meritorious cause*, but the appointed *condition*, or way, by which we attain to an interest in the righteousness or merit of Christ, by which alone we are accepted of God. "We are justified *by* faith," says one; "that is, by the righteousness of Christ, the benefit whereof unto our justification, we are made partakers of by faith, as the only grace which accepts of the promise, and gives us assurance of the performance. He that looked to the brazen serpent and was cured, might truly be said to be healed *by* his looking on, though this action was no proper cause working the cure by any efficacy or dignity of itself;

but was only a necessary condition required of them that would be healed, upon the obedient observance whereof, God would show them favour. So he that looketh on Christ, believing in him, may truly be said to be saved and justified by faith, not as for the worth, and by the efficacy of that act of his, but as it is the condition of that promise of grace, that must necessarily go before the performance of it to us, upon our obedience whereunto God is pleased of his free grace to justify us."* "It is," says the judicious Hooker, "a childish cavil wherewith in the matter of justification our adversaries do so greatly please themselves, exclaiming, that we tread all Christian virtues under our feet, and require nothing in Christians but *faith;* because we teach that faith alone justifieth: whereas, by this speech we never meant to exclude either hope or charity from being always joined as inseparable mates with faith in the man that is justified: or works from being added as necessary duties required at the hands of every justified man; but to show that faith is the only hand which putteth on Christ unto justification; and Christ the only garment, which being so put on, covereth the shame of our defiled natures, hideth the imperfection of our works, preserveth us blameless in the sight of God, before whom, otherwise, the weakness of our faith were cause sufficient to make us

* Pemble's Works, p. 160, fol.

culpable, yea, to shut us from the kingdom of heaven, where nothing that is not absolute can enter."*

The objection usually alleged against the doctrine of justification by faith, from the apparent contradiction in the statements of St. James and St. Paul, will be noticed in a subsequent chapter. The doctrine, "that we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings," is "very full of comfort" to those who feel their guilt as sinners. The gospel of Christ calls not upon such to do works to merit the blessing, but says to them, "Believe on the Lord Jesus Christ and thou shalt be saved;" it assures them, that however unworthy in themselves, yet that placing their sole trust in the Saviour, and pleading his merits with God, he will for Christ's sake accept and bless them. Believing this doctrine, and realizing the comfort of it, such will be anxious to abound in good works, and to reach the highest standard of moral excellence. True faith, which unites to Christ and obtains righteousness and every blessing from him, purifieth the heart and worketh by love,—"it is," as it is excellently observed, "no lazy or languid thing, but a strong ardent breathing for, and thirsting after, divine grace and righteousness; it doth not only pursue an ambitious pro-

* Hooker on Justification.

ject of raising the soul immaturely to the condition of a darling favourite with heaven, while it is unripe for it, by procuring *a mere empty pardon of sin;* it desires not only to stand upon clear terms with Heaven by procuring the crossing of all the debt books of our sins there; but it rather pursues after *an internal participation of the divine nature.* We often hear of a *saving faith*, and that, where it is, is not content to wait for salvation till the world to come; it is not patient of being an expectant in a probationership for it until this earthly body resigns up all its worldly interest, that so the soul might then come into its room; no, but it is here perpetually gasping after it, and effecting of it in a way of serious mortification and self-denial: it enlarges and dilates itself as much as may be, according to the vast dimensions of the divine love, that it may comprehend the height and depth, the length and breadth thereof, and fill the soul where it is seated with all the fulness of God; it breeds a strong and insatiable appetite, where it comes, after true goodness." *

* Select Discourses, by John Smith, late Fellow of Queen's College, Cambridge, p. 330, 331.

CHAPTER VI.

THE DOCTRINE OF MERIT CONTINUED—MERIT OF GOOD WORKS.

Church of Rome.

"I embrace and receive all things, and every thing, which have been defined and declared by the holy Council of Trent concerning sin and *justification*." —*Trent. Profess. Art.* iv.

The following is the decree of the Trent Council concerning the merit of good works:—

"If any man shall say that the good works of a justified man are so the gifts of God, that they are not the justified person's *merits;* or that he who is justified, by good works done by him, through the grace of God, and the merit of Jesus Christ, of whom he is a living member, does not truly merit increase of grace, eternal life, and (if he depart this life in grace) the obtaining of eternal life, and even an increase of glory; let him be accursed." *

Church of England.

"Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit." —*Art.* xii.

"Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity; yea, rather for that they are not done as God hath willed and commanded them to

* "Si quis dixerit hominis justificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati merita, aut ipsum

be done, we doubt not but they have the nature of sin."—*Art.* xiii.

"Voluntary works, besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants."—*Art.* xiv.

THE church of Rome charges the church of England, and all other Protestant churches who hold in common with her the doctrine of justification by faith only, as superseding the necessity of good works, and releasing men from the eternal obligations of the moral law. The church of Rome, confounding justification with sanctification, insists on the merit of good works, in connexion with the merit of the Saviour, as necessary to procure our acceptance with God, and remission of our guilt. The church of England, on the contrary, declares, that "we

justificatum bonis operibus, quæ ab eo per Dei gratiam, et Jesus Christi meritum, cujus vivum membrum est, fiunt, non vere mereri augmentum gratiæ, vitam æternam, ipsius vitæ æterna (si tamen in gratia decesserit) consecutionem, atque etiam gloriæ augmentum; anathema sit."—Sen. vi. cass. 32.

are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings." Though she thus decisively rejects works as the *meritorious* cause of justification, it is clear, from the Articles given above, she most strongly and scripturally insists on them as the necessary fruits of true faith, and the indispensable evidences of Christian character.

One leading argument which the Romanists adduce in support of their own doctrine, and against justification by faith only, is founded on the words of St. James—"You see, then, how by works a man is justified, and not by faith only." (ii. 24.) These words are regarded by them as conclusive against the Protestant doctrine of justification by faith only, and as decisive of the necessity, merit, and concurrence of good works. The seeming discrepancy in the statements of St. Paul and St. James, on this important doctrine, appeared so great to Luther, at an early period of his career, that for a time he doubted the inspiration of the epistle of the latter apostle. Though St. Paul declares that we are justified by faith only, and not by works; and St. James, that justification is by works, and not by faith only; there is, in fact, no difference of opinion between them. It is not necessary, according to the hypothesis adopted by some, to suppose that the one apostle means our justification before God, and that the other speaks

of our justification before men. The two inspired writers differ entirely in their *object*. "The object of St. Paul is to point out the way of justification; and this is 'by faith without the deeds of the law.' St. James, writing to those who held the truth, but held it in unrighteousness, has no occasion to press the point of justification by faith as the only way of acceptance, for on this point he and his opponents are agreed; but his object is to show them that they are totally mistaken as to the nature of that faith, through which they must be reconciled to God. The faith in which they trusted was the mere name, and profession, and shadow of faith; he tells them that they cannot be justified, except by a true, and lively, and operative faith,—by a faith really existing in the heart, and evidencing itself in the life."* This statement, which furnishes the true key to the apostle's meaning, is confirmed by the way in which St. James introduces the subject—"What doth it profit, my brethren, though a man *say* he hath faith, and have not works?" He supposes the case of one who *said*, or boasted, that he had faith, but who gave no evidence of it by his works: he asks, "Can faith save him?" or, as the original, which has the article (η πιστις) would be more correctly rendered, "Can *this* faith save him?" Such a faith as he

* "St. Paul and St. James Reconciled"—A sermon preached before the University of Cambridge, by Professor Scholefield, p. 8, 9.

professes, by the absence of all those holy fruits which spring from true faith, is evidently a dead faith, and will profit him nothing. The reasoning of St. James, as is rendered more clear by the facts by which he illustrates and confirms his point, has for its object to show, not that we are justified before God by the merit of good works, in whole or in part, but that true faith by which alone we obtain that blessing, is, as Bishop Hopkins expresses it, "Not a lonely or solitary faith, but accompanied and attended by good works."

Not to follow St. James through all the facts which he adduces, in proof of his argument, it may be necessary to advert to one fact as it is urged by the Council of Trent, and by most writers of the church of Rome, in proof of justification by the merit of good works; it is the case of Abraham. "Was not our father Abraham justified by works when he had offered Isaac his son on the altar? Seest thou how faith wrought with his works, and by works was faith made perfect, and the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness?" (ii. 21—23.) This passage, though adduced by the Romanists in favour of their notion of the merit of good works in justification, is most fatal to it. The justification of Abraham, as stated in the Scripture, quoted by St. James in this passage, is attributed to *faith*, and not to works. St. Paul quotes the same scripture from Gen. xv. 6, in

Rom. iv. 3, *in proof of the doctrine of justification by faith.* This justification of Abraham referred to, took place forty years before his offering up Isaac. His readiness to sacrifice Isaac at God's command could not then be the *cause* of that previous justification; it was the *fruit* of that faith, the proof of its vitality and power. When St. James, then, declares that Abraham was justified by works, his meaning may be expressed in the following paraphrase of his words by a writer before quoted—"Was not that faith, by which I readily confess that Abraham was justified, a faith that put itself forth, and evidenced, and approved itself in *works?* Seest thou how his faith influenced his conduct, and was connected with, and productive of, works; and it was itself made perfect by works, as the goodness of a tree is not perfect without bringing forth its appropriate fruits?"

The doctrine of the church of England on this point, as stated in her 12th Article given above, while it protests against the error of the church of Rome, that good works are the *meritorious cause* of justification, most decidedly and scripturally insists on their necessity, as "pleasing and acceptable to God"—as, "springing necessarily of a true and lively faith, insomuch, as by them a lively faith may be as evidently known, as a tree discerned by the fruit."

The same scriptural sentiments are more at large expressed in her homilies, from one of which the

following extract will suffice in proof of this:—"Good works *go not before* in him that shall afterwards be justified; but good works *do follow after*, when a man *is* first justified. St. Paul, therefore, teacheth that we must do good works for divers respects; first, to show ourselves obedient children to our heavenly Father, who hath ordained them that we should walk in them; secondly, for that they are good *declarations* and *testimonies* of our justification; thirdly, that others seeing our good works, may the rather by them be stirred up to glorify our Father which is in heaven. And thus much is said of good works; first, to remove out of the way of the simple and unlearned, this dangerous stumbling block, that any one should go about to *purchase* heaven with good works; secondly, to take away, as much as may be, all just occasion of slanderous speaking, as though good works were rejected."*

In addition to the reasons stated above, and which supply so many motives to abound in good works, may be added, what is clearly stated in holy Scripture—the good works of the righteous in the last day will be exhibited and appealed to, as the *evidence* of their faith, and the *measure* of their reward. That such pious works will on that great day be rewarded of God, cannot be questioned, seeing it is expressly declared by our Lord, that "even a cup of cold water given to a disciple, in

* Hom. xvi.

the name of a disciple, shall not lose its reward;" to which may be added the words of the inspired apostle, "God is not unrighteous to forget your work of faith, and labour of love shown towards his name." The question, however, at issue is, On what *principle* will the reward be adjudged to good works? Unscriptural views here will be found at the root of the Popish error, which asigns to good works that *merit* which is to secure our final justification and eternal life. The good works of the righteous, even in the best, are imperfect and tainted by sin, and therefore in themselves cannot deserve eternal life. St. Paul, rich in ministerial qualifications and usefulness, and most eminent in Christian attainments, discards every hope and dependence of this kind. "I count," says he, "all things but loss for the excellency of the knowledge of Christ Jesus my Lord, and do count them but dung, that I may win Christ and be found in him, *not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.*" (Phil. iii. 8, 9.) Good works are "acceptable to God *by Jesus Christ*;" that which alone can render them accepted here, can alone secure their acceptance and reward at the last day. Those good works, which the Romanists represent as *meritorious*, they acknowledge to be *the gift of God*: how, then, it may justly be asked, can *we*, as if they were *our own* actions, *truly* deserve heaven as the reward of

them? "Whoever," saith St. Augustine, "reckons up his deeds of righteousness to Thee, what does he enumerate but thine own gifts?" Though the rewards of eternity, in every variety of degree in which they shall be enjoyed, will constitute the happiness of the righteous; all the glory will redound to the Saviour, through whose merits their sufferings and deeds of righteousness found acceptance with God, and from whose gracious influence they derived "the strength to suffer, and the will to serve." While the word of God animates us to good works, by the assurance that our works, which spring from a true and lively faith, will be graciously rewarded; it effectually excludes the vain hope of their meriting eternal blessedness, by the express declaration, "*the gift of God* is eternal life."

But little need be added to the preceding remarks, in refutation of the Popish doctrine of the merit of good works, except it be to notice two errors, the consequences of it, against which the church of England most decidedly protests in her 13th and 14th Articles, given above. In the former of these two Articles, what "the school authors," or certain old writers, principally Papists, call "*the grace of congruity*," is protested against. In these and other Popish writers we meet with the phrases—"*the merit of condignity*," and "*the merit of congruity*." By the former they mean the positive worthiness of an action, by which, in

pure equity, it legally and justly is entitled to the reward, *(ex condignô ;)* but, by the latter, they mean a sort of secondary merit, *i. e.* " that sort of merit which, although not worthy to purchase salvation by offering a full equivalent for it, might yet so far conciliate the favour of God as to render it at least *suitable* or *congruous (ex congruô)* for Him to bestow such grace and assistance on the person as should enable him to work out his salvation." They pretend, that by the proper exercise of his natural powers, and by the performance of certain good works, the man is made meet to receive and deserve the grace of justification, and all other spiritual blessings. It may here be observed that the expression, " to deserve *grace,*" is a manifest contradiction in terms. *Grace,* in the sense in which it is used in the matter of our salvation, in the Scriptures, signifies free and unmerited favour flowing from the sovereign mercy of God : let it be but once admitted that the sinner can, by good works, *deserve* this grace, and it ceases to be grace. (Rom. iv. 4, 5.) Against this error, the merit of congruity, the church of England protests in the following words :—" Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring, not of faith in Christ, neither do they make men meet to receive grace, or (as the school authors say,) deserve grace of congruity ; yea, rather, for that they are not done as God hath willed and

commanded them to be done, we doubt not but that they have the nature of sin." This representation of the nature and character of "works done before the grace of Christ, and the inspiration of his Spirit," though most humbling to the pride of man, is confirmed by holy Scripture: "That," says our Lord, "which is highly esteemed among men, is abomination in the sight of God." (Luke xvi. 15.) An inspired apostle also declares, "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." (Tit. i. 15.) "Without faith it is impossible to please God." (Heb. xi. 6.) This protest of the church of England, against the merit of works, as making men meet to receive and deserve grace, is no less plainly seen in the writings of the reformers than in the article just referred to.

Dean Nowell, in his authorised Catechism, says—"In good works, two things are principally required. First, that we do those works that are prescribed by the law of God; secondly, that they be done with that mind and faith which God requireth. For no doings or thoughts, enterprised or conceived, without faith, can please God."

"It is evident, therefore, that all works, whatsoever we do, before that we be born again and renewed by the Spirit of God, such as may properly be called our own works, are faulty. For whatsoever show of gayness and worthiness they represent and give to the eyes of men, sith they

spring and proceed from a faulty and corrupted heart, which God chiefly considereth, they cannot but be defiled and corrupted, and so grievously offend God. Such works, therefore, as evil fruits, growing out of an evil tree, God despiseth and rejecteth from him."

In the homilies similar views are expressed. "Grace," saith St. Augustine, "belongeth to God, who doth call us; and then hath he good works, whosoever receiveth grace. Good works then bring not forth grace, but are brought forth by grace. The wheel, saith he, turneth round, not to the end that it may be made round, but because it is first made round, therefore it turneth round. So, no man doth good works, to receive grace by his good works, but because he hath first received grace, therefore, consequently, he doth good works. And, in another place he saith, Good works go not before in him which shall afterward be justified; but good works do follow after, when a man is first justified."*

Bishop Burnett, remarking on the Article in question, says—"There is but one point to be considered in this Article, which is, whether men can, without any assistances from God, do any action that shall be, in all its circumstances, so good, that it is not only acceptable to God, but meritorious in his sight, though in a slower degree of merit. If what was formerly laid down concerning a corrup-

* Hom. xvi. 1.

tion that was spread over the whole race of mankind, and that had very much vitiated their faculties, be true, then it will follow from thence, that unassisted nature can do nothing that is so good in itself, that it can be pleasant or meritorious in the sight of God. A great difference is here to be made between an external action, as it is considered in itself, and the same action as it was done by such a man. An action is called good, from the morality and nature of the action itself; so actions of justice and charity are in themselves good, whatsoever the doer of them may be; but actions are considered by God with relation to him that does them, in another light; his principles, ends, and motives, with all the other circumstances of the action, come into this account; for, *unless all these be good, let the action in its own abstracted nature be ever so good, it cannot render the doer acceptable or meritorious in the sight of God.*"*

Another error, which has grown out of the Popish doctrine of merit, is that which is known in the Romish church by the term, "*works of supererogation.*" They teach that it is possible for men, conforming to certain imaginary counsels of perfection, and by performing certain voluntary works over and above what the law of God commands, to attain to superior virtue, and thereby to accumulate a surplusage of merit, which may be rendered available to the benefit of others, to secure

* Burnett, Art. xiii.

for them pardon and everlasting life. This superabundant merit is regarded as the treasure of the church, and the pope, as the head of the church, claims to have the power of distributing and dispensing it to whom he pleases, by indulgences, which are granted in consideration of services performed, or of money by which they are purchased. This monstrous notion has proved one of the most profitable sources of revenue to the church of Rome, and more than any other, from the very flagrant abuse of it in his days, roused Luther to attempt the great work of the Reformation.

The error in question assumes the possibility of an individual not only doing perfectly all that the divine law requires, but more than he is in duty bound to do, and thereby not only to acquire a sufficiency of merit for himself, but an overplus, which may be transferred to others for their benefit. Such a notion, it need hardly be stated, is directly contrary to holy Scripture. The divine law, which commands us *to love God with all our heart, soul, strength, and mind, and our neighbour as ourselves*, sets before us that sublime standard of perfection, to which no mortal man ever attained, and which was only realized by Christ, who is the great fulfiller and glorifier of the law. As we cannot, by perfection of obedience, merit for ourselves, by reason of our imperfections and infirmities, it would be the highest arrogancy to pretend to a superabundance of merit to benefit

The words of our Lord expose the arro-
such pretensions—"When," says Christ,
one all those things which are com-
ay, We are unprofitable servants, we
hich is our duty to do." (Luke
criptures invariably direct us to
Christ as the only ground of hope;
stem which teaches us to look to the super-
abundant merits of saints for pardon, is not only contrary to, but subversive of, the word of God, which expressly declares, "No man can by any means redeem his brother, or give unto God a ransom for him." The following observations of Archbishop Tillotson, on the words of the foolish virgins, in the parable, are too important here to be omitted. (Matt. xxv. 8, 9.) "There is no such things as works of supererogation, that is, that no man can do more than needs, and than is his duty to do, by way of *preparation* for another world. For when the foolish virgins would have begged of the wise some oil for their lamps, the wise answered, *Not so, lest there be not enough for us and you.* It was only the foolish virgins that in the time of their extremity, and when they were conscious that they wanted that which was absolutely necessary to qualify them for admission into heaven, who had entertained this *idle conceit*, that there might be an *overplus* of *grace* and *merit* in others sufficient to supply their want. But the wise knew not of any they had to spare, but supposed

all that they had done, or could possibly do, to be little enough to qualify them for the glorious reward of eternal life. *Not so*, say they, μήποτε, *lest at any time*, that is, lest when there should be need and occasion, all that we have done, or could do, should be little enough for ourselves."

This treasure of merit, arising from pretended works of supererogation, the pope of Rome, and under him the priests, claim to have the power of dispensing, to whom, and in what measure they please, and on such conditions as they think proper to prescribe. This is done by granting what are usually called *indulgences*. These indulgences, which are granted in reward of services deemed meritorious by the church, or in consideration of the payment of a sum of money, according to a scale fixed for the commutation of offences requiring satisfaction, entitle those who receive them to a relaxation of penance enjoined, to a remission of the temporal punishments of sin, and to a deliverance from purgatorial fires. The practice of granting indulgences as it exists in the church of Rome, appears to be a corruption and flagrant abuse of a wholesome custom which existed in the church of Christ at an early period. In days of purity a godly discipline was maintained—those who were guilty of offences, inconsistent with their Christian profession, were brought under the censure of the church, were enjoined certain acts of penance, or, if the enormity of their offence re-

quired it, were visited with excommunication. An authority, sanctioned by Scripture, (Matt. xvi. 19,) was exercised by the ministers of the church, in releasing those from the penance enjoined, and from the censures or excommunication of the church, who manifested sincere repentance. Thus, St. Paul released the incestuous member of the church at Corinth from the sentence of excommunication on his sincere repentance. (1 Cor. v.; 2 Cor. ii.) Such appears to have been the origin of what was afterwards known by the name of pardons and indulgences. In process of time the practice was corrupted and extended; it became common to accept of sums of money instead of the severe penances which the laws of the church imposed on penitents: it was not, however, till the dark ages that indulgences were considered as efficacious in obtaining the remission of sins, past and future, or that they had virtue to release from the future punishments of sin. At length, however, in an age when the people were held under the power of the grossest ignorance, and of priestly domination, they were taught that the performance of certain services, deemed meritorious, or by the payment of a certain sum of money, fixed by the church, they might obtain an indulgence which would cancel the guilt, not only of their past, but of their future sins; which would also deliver them from the fires of purgatory, and open to them the gates of paradise! As, in modern times, the apo-

logists of the church of Rome affect to deny the truth of this representation, and contend that an indulgence means nothing more than exemption from acts of penance and church censures, a few facts will be produced in confirmation of the truth of the statement which has been made. St. Thomas, who is regarded as one of the pillars of the Romish church, says—"There actually exists an immense treasure of merit, *composed of the pious deeds and virtuous actions which the saints have performed, beyond what is necessary for their own salvation, and which are therefore applicable to the benefit of others;* the guardian and dispenser of this precious treasure is the Roman pontiff, and, of consequence, he is empowered to assign to such as he thinks proper, a portion of this inexhaustible source of merit, *suitable to their respective guilt, and sufficient to deliver them from the punishment due to their sins.*" In the fifteenth century, Dupin, the popish historian, informs us, "that indulgences granted by the popes were more common than ever, *they had become a kind of traffic.*" To perform pilgrimages to the distant tombs of martyrs, and to the holy sepulchre, and especially to join in the crusades for the rescue of Palestine from the Turks, were regarded as acts highly meritorious, and as entitling to the most plenary indulgences. Pope Urban II., in the eleventh century, by his bull, proclaimed an indulgence to all who took part in the crusade against the infidels, in which he

promises them the remission of all their sins, and the joys of paradise. Subsequently, the virtue of such indulgences was extended to all who hired a soldier for some military enterprize, or who furnished a sum of money for the accomplishment of some work enjoined by the pope. Urban VIII., by a bull which bears date May 25th, 1643, promises an indulgence to the Irish, as the reward of the *meritorious* work of extirpating *heretics* (Protestants) from among them: this bull closes in the following manner:—"To all and every the aforesaid Christians in the kingdom of Ireland, so long as they should inclitate against the said heretics and other enemies of the Catholic faith, he did grant *a full and plenary indulgence, and absolute remission of all their sins,* desiring all of them to be partakers of this precious treasure." The merit and efficacy of indulgences, granted by the church of Rome, was held to extend over considerable periods of time to come. Pope Sextus granted to the faithful, who should visit the great altar of St. Hilary on certain fixed days, every year, "*for every of the said days a plenary remission of all their sins.*" Pope Innocent granted pardons and indulgences for four, five, ten, eighteen, and thirty thousand years! Bishop Burnett states that he had seen one which reached one million years!

At the beginning of the sixteenth century the reigning pope authorized and allowed a sale of in-

dulgences, to raise a sum of money to complete the building of St. Peter's, at Rome; this event is of importance from its connexion with the Reformation. Tetzel, a Dominican, was entrusted with the execution of the bull of indulgences in Germany. To recommend the article he had to vend, he employed the most extravagant terms to set forth the value and efficacy of papal indulgences. The following is the form of absolution used by Tetzel:—"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first, from all ecclesiastical censures, in whatever manner they have been incurred, and then *from all thy sins, transgressions, and excesses, how enormous soever they may be,* even from such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend, *I remit to you all punishment which you deserve in purgatory on their account,* and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism, so that when you die the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened, and if you shall not die at present, this grace shall remain in full force when

you are at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost."* The terms in which this form of absolution, used by Tetzel, are expressed, are not less extravagant and profane than those which he employed in addressing the people—"If any man," said Tetzel and his associates, "purchase letters of indulgence, his soul may rest secure with respect to his salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment and ascend into heaven!" They asserted also that the efficacy of indulgences was so great that it secured the pardon of the vilest offences, and that it was not less efficacious than the cross of Christ itself!†

The facts which have been adverted to are sufficient to prove that the church of Rome taught that indulgences were efficacious to obtain the remission of sins, and release from the penal consequences of sins as endured in purgatory, and not merely, as now pretended, to release from acts of penance or church censures. That this opinion of the efficacy of indulgences, to obtain remission of sins, was not peculiar to the dark ages, is placed beyond doubt, by the language of a Papal bull, which bears date so late as the year 1824 or 1825. Leo, the pope at that time, by his bull, ordained a jubilee for the year 1825, from which bull the following extracts

* Seckend. Comment. lib. i. p. 14. † Chemnitius.

will suffice :—" During which year of the jubilee, *we mercifully give and grant in the Lord a plenary indulgence, remission, and pardon of all their sins,* to all the faithful of Christ, of both sexes, truly penitent and confessing their sins, and receiving the holy communion, who shall devoutly visit the churches of blessed Peter and Paul, as also of St. John Lateran and St. Mary Major, of this city, (Rome,) for thirty successive, or uninterrupted, (whether natural or ecclesiastical,) days, to be counted, to wit, from the first vespers of one day, until the evening twilight of the day following, provided they be Romans or inhabitants of this city ; but if they be pilgrims, or otherwise strangers, if they shall do the same for fifteen days, and shall pour forth their pious prayers to God, for the exaltation of the holy church, the extirpation of heresies, concord of Catholic princes, and the safety and tranquillity of Christian people." Pope Leo, in the same bull, calls on all patriarchs, primates, archbishops, and bishops, to rouse their people to the meritorious undertaking ; adding—" To you it belongs to explain with perspicuity the power of indulgences ; what is their efficacy, *not only in the remission of the canonical penance, but also of the temporal punishment due to the divine justice for past sin ;* and what succour is afforded out of this heavenly treasure, from the merits of Christ and his saints, to such as have departed real penitents in God's love, yet before they had duly satisfied by

fruits worthy of penance for sin of commission and omission, and are now purifying in the fire of purgatory, that an entrance may be opened unto them into the eternal country, where nothing defiled is admitted."

It is not necessary to pursue this subject further. On reading the language of this and other similar papal bulls, it may well be asked—"Who is this which speaketh blasphemies? Who can forgive sins but God alone?" (Luke v. 21.) The church of England not only protests against the Popish doctrine of merit, as set forth in this chapter, in the Articles given above, but pronounces, in her 22nd Article, that "The Romish doctrine, concerning purgatory, *pardons*, &c., *is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.*"

CHAPTER VII.

PURGATORY.

Church of Rome.

"I strenuously maintain that there is a purgatory, and that the souls detained there are assisted by the prayers of the faithful." — *Trent. Profession, Art.* vii.

Church of England.

"The Romish doctrine concerning purgatory, ... is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God."—*Art.* xxii.

THE Redeemer of mankind, in that glorious revelation which he made of himself to St. John, in Patmos, proclaimed his supreme authority in the following words:—"I am he that liveth and was dead, and behold I am alive for evermore; and have the keys of hell (hades) and of death!" (Rev. i. 18.) This power belongs only to Christ; he has never delegated it to any one, whether man or angel; for any, therefore, to arrogate to themselves this power is an act of the grossest impiety, and an usurpation of the authority and glory of the Son of God. Of such impiety the pope is guilty when, representing himself as the vicar of Christ, he claims to be acknowledged as head of the universal church, and thereby arrogates to himself a distinction and an authority, which belongs only to

the Saviour, who is "head over all things to the church." (Eph. i. 22.) By slow degrees the papacy advanced its pretensions, till at length it stretched its authority into the unseen world, and in an age of profound darkness and superstition, claimed to have the power of releasing souls from the fires of purgatory, and of opening for them the gates of paradise! "'Twas," says a devout writer, "a gainful contrivance of the priests of Rome, to erect a building between heaven and hell, where to dispose of good Christians after death, till they are completely fit for heaven:—this is purgatory, a place where the remaining vices of the dying man are purged out with fire; the torments of it are said to be equal with the torments of hell, and differ only in the duration. Those souls for whom the priest is hired to say most masses, are soonest freed from the relics of iniquity, and get the speediest release to the heavenly regions. This fills the coffers of the clergy with the legacies of the dead; every one that leaves the world takes something away from his friends and his heirs to purchase prayers for himself, and to shorten the anguish of his purification. Even that excellent man, the Archbishop of Cambray, in his posthumous book, called his *Spiritual Works*, speaks of the necessity of this purifying fire for good Christians to burn out the remnant of self-love, by teaching them patience and entire resignation of the will and perfect contentment under the fiery discipline."

The doctrine of purgatory, as held by the church of Rome, both in former ages and at the present day, will appear from the following extracts from the decrees of the Council of Trent, and other writers and divines of that church who have stated and defended the views of their church on this point.

The Council of Trent, in the 25th Sess. thus decreed :—" As the Catholic church, taught by the Holy Spirit, from the sacred writings, and the ancient tradition of the Fathers hath taught, in its sacred councils, and, lastly, in this œcumenical synod, that there is a purgatory, and that the souls there detained are relieved by the suffrages of the faithful, but more especially by the acceptable sacrifice of the altar ; this holy synod commands the bishops to do their diligent endeavours, that the sound doctrine of purgatory, as delivered by the holy Fathers and the sacred councils, be believed, retained, and every where preached by the faithful in Christ," &c.*

In the Roman or Tridentine Catechism, edited by Pope Pius V., the use of which was en-

* Cum Catholica Ecclesia, Spiritu Sancto edocta, ex sacris litteris, et antiqua Patrum traditione, in sacris conciliis, et novissimè in hac œcumenica synodo docuerit, purgatorium esse ; animasque ibi detentas, fidelium suffragiis, potissimùm verò acceptabili altaris sacrificio juvari ; præcipit sancta synodus episcopis, ut sanam de purgatorio doctrinam a sanctis Patribus, et sacris conciliis traditam, à Christi fidelibus credi, teneri, doceri, et ubique prædicari diligenter studeant, &c.—Sess. xxv.

joined on the Romish priesthood, the doctrine of purgatory is thus propounded :—" *Q.* What is the doctrine of the church as to this point? *A.* We constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful, that is, by the prayers and alms offered for them, and principally by the holy sacrifice of the mass.— *Q.* What do you mean by purgatory? *A.* A middle state of souls which depart this life in God's grace, yet not without some lesser stains or guilt of punishment, which retard them from entering heaven. But as to the particular place where these souls suffer, or the quality of the torments which they suffer, the church has decided nothing.— *Q.* What sort of Christians then go to purgatory? *A.* (1st.) Such as die guilty of lesser sins, which we commonly call *venial*, as many Christians do, who, either by sudden death, or otherwise, are taken out of this life before they have repented for these ordinary failings. (2ndly.) Such as having been formerly guilty of greater sins, have not made full satisfaction for them to divine justice.— *Q.* Why do you say that those who die guilty of lesser sins go to purgatory? *A.* Because such as depart this life before they have repented of these venial frailties and imperfections, cannot be supposed to be condemned to the eternal torments of hell, since the sins of which they are guilty are *but small*, which even God's best servants are liable to. Nor can they go straight to heaven

in this state, because the Scriptures assure us (Rev. xxi. 27) there shall in no wise enter thither any thing that defileth. Now, every sin, be it ever so small, certainly defileth the soul. Hence our Saviour assures us that we are to give an account for every idle word." (Matt. xii. 36.) The same doctrine is set forth in the Douay Catechism now generally used, and by Gother, who is regarded as an oracle by Roman Catholics of the present day, in his work entitled, "A Papist Misrepresented and Represented."* Against this doctrine of purgatory, the church of England protests, as, "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God."

In our remarks on this subject, it will be necessary to show, that the doctrine of purgatory, as held by the Romish church, was not acknowledged by the Christian church in the earliest and purest ages—that it is not supported by holy Scriptures usually alleged in its favour—that it is repugnant to the word of God—and that it is a doctrine of human invention highly dangerous in its nature and tendency.

The plea of *antiquity*, urged by Roman Catholics in favour of their doctrine of purgatory, is thus

* Gother's Papist Misrepresented, &c. Purgatory, sec. xxi. The same doctrine was stated as the faith of the Romish church, at a public discussion, held at Dublin, in April, 1827, by the Rev. T. Maguire, p. 119.

ably refuted by the learned Bishop Bull:—"The Romish doctrine of purgatory is an invention utterly unknown to the Catholic church for the first three hundred years at least. We have already heard the apostolic saint, bishop, and martyr, Clement, in his Epistle to the Corinthians, acknowledging but one place for the souls of all that have finished their course in charity from the beginning of the world; and that place to be a comfortable shelter and refuge for them till the resurrection—a place of glory, and therefore no purgatory. And to prevent all cavils, if any man shall question whom St. Clement means by those that have finished their course in charity; I answer, even all the elect of God, all that are not reprobates, all that shall be saved without exception. For so he himself expressly tells us a little before the place cited—'In charity all the elect of God have finished their course; without charity nothing (or no man) is accepted of God.' Far, therefore, was this truly apostolic pope and bishop of Rome from the dream of his most degenerate successors, that any man who dies with that repentance only, which is called *attrition*, and is void of charity and the love of God above all things, can ever be in the number of God's elect, or be saved at last by an after-game in purgatory. Again, in his second Epistle to the Corinthians, which is affirmed to be his by the learned men of the church of Rome, and that not without very probable reasons, and, however, is undoubtedly

of the first antiquity, he doth, as it were, professedly oppose, the figment of purgatory. For thus he writes in the beginning of chap. viii.—'Whilst, therefore, we are upon earth, let us repent. For we are as clay in the hand of the artificer. For as the potter, if he make a vessel and find it awry or broken in his hands, may again fashion it anew; but if before-hand he hath thrown it into the fiery furnace, there is no more help for it, he cannot make it better; so also we, as long as we are in this world, may repent from the whole heart of the evils we have done in the flesh, that we may be saved of the Lord, whilst we have time of repentance. For, after we have left this world, we can no longer confess or repent.'* What sophistry is able to reconcile this divinity with the Romish purgatory? Surely, if there be no repentance at all for sin in the other world, there can be no satisfactory suffering for sin there. The holy God cannot be satisfied or atoned by the sufferings of those men who have no repentance of those sins for which they suffer. And if the papists will suppose the souls in purgatory to suffer the most grievous pains of it, without a deep repentance for the sins that brought them thither, they must make them very graceless wretches indeed, as like the damned in their wickedness, as they fancy them to be in their torments."

"But to go on. Let us hear Justin Martyr

* Ὡς οὖν ἐσμὲν ἐπὶ γῆς μετανοησωμεν.

again, in that place which we have before, in part, cited out of his dialogue with Trypho, where he brings in an old man, appearing to him in his philosophic retirement and solitude, (which some think to have been the address of a real man, others, only a fiction of a person usual in dialogues,) and teaching him the Christian doctrine, as of other things, so especially of man's soul, in opposition to the vain philosophy of Plato, on which he then doted. And, of the soul, he is said thus to have spoken:—'I do not affirm that all souls die, for this, indeed, would be advantageous to the wicked. What then? I say that the souls of the godly remain in a certain better region, but unrighteous and wicked souls in an evil one, there waiting for the time of judgment.'* Where the grave instructor manifestly undertakes to speak of all souls, and distributes the universality of souls only into two ranks—godly and wicked souls; and he allots but two places to these two sorts—a better region to the godly souls, and an evil one to the wicked; and, lastly, he confines both sorts of souls to their respective places till the day of judgment. He must be very dextrous at reconciling contradictions, that shall undertake to bring this doctrine to any accord with that of the Romanists concerning their purgatory. The same excellent author, again, in his second Apology, (as it is reckoned in our vulgar editions,) delivers this as the received doc-

* Τοὺ τῆς κρίσεως ἐκδεχομένας χρόνον τότε.

trine of the Catholic church of his time, (p. 66,) 'That the souls of the wicked subsisting even after death, feel punishment; but the souls of good men live happily, free from punishments.' No man, therefore, need fear a purgatory after death, if this scholar of the apostles, as he somewhere calls himself, were rightly taught."

"I might lead you, after the same manner, through the writings of the following doctors of the first three hundred years, and by clear testimonies out of them, make it evident, that although some of them had otherwise some odd conceits concerning the future state of men, yet not one of them ever acknowledged that purgatory, which the church of Rome hath imposed on the belief of Christians at this day. I shall, therefore, only add one testimony more out of an author, that most probably lived after the third century, to show that even then the article of purgatory was a stranger to the church of God. The author of the Questions and Answers to the Orthodox, in his answer to the seventy-fifth question, having said, that in this life there is no difference as to worldly concerns between the righteous and the wicked, he immediately adds—'But after death, εὐθὺς, *presently* the righteous are separated from the unrighteous, for they are carried by angels into their meet places. And the souls of the righteous are conveyed into paradise, where they enjoy the conversation and sight of angels and archangels, and

of our Saviour Christ also, by way of vision; according to what is said, when we are absent from the body we are present with the Lord. But the souls of the unrighteous are carried to the infernal regions, &c.; and they (that is, both sorts of souls) are kept in their meet places till the day of the resurrection and recompence.'" *

To the arguments of Bishop Bull, disproving the *antiquity* of the doctrine of purgatory, may be added the admissions of several distinguished writers of the Romish church. The celebrated popish Bishop Fisher says—"In the ancient Fathers, there is either none at all, or very rare mention of a purgatory; and by the Grecians it is not believed to this day: that the Latins, not all at once, but by little and little received it, '*pedetentim*,' step by step; and that *purgatory being so lately known*, it is not to be marvelled, that in the first times of the church *there was no use of indulgences*, seeing these had their beginning, *after that men for a while had been affrighted with the torments of purgatory*." † Cardinal Cajetan observes—"If we could have any certainty concerning the origin of indulgences, it would help us much in the disquisition of the truth of purgatory; but *we have not by writing any authority, either of the holy Scriptures, or ancient doctors,*

* Bishop Bull's Works, collected and revised by the Rev. E. Burton, M.A., vol. i. p. 72—76.

† Lutheran Confutat., Art. xviii.

Greek or Latin, which affords us any knowledge thereof."* Alphonsus de Castro writes—" Many things are known to us, of which the *ancients* were altogether ignorant, as *purgatory, indulgences,*" &c. †

Although the Council of Trent has settled the doctrine of purgatory on tradition, without alleging a single passage of sacred Scripture in its support; various passages from the word of God, in the catechisms and other writings of the Romish church, are urged as proving this doctrine: some of these it will be necessary briefly to examine.

Bellarmine and Gother place, in the *front* of their quotations from the Scriptures, in proof of the doctrine of purgatory, a passage from the second Apocryphal book of Maccabees :—" Now, under the coats of every one that was slain, they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain." " And when Judas had made a gathering throughout the company, to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection, for if he had not hoped that they which were slain should have risen again, it had been superfluous and vain to pray for the dead. And, also, in that he perceived that there was great

* Cap. ii. de Indulg. † Adv. Hæer., lib. xii. p. 258.

favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin." (Ch. xii. 40—45.) Before we decide as to the proof afforded by this passage, in favour of the Romish doctrine of purgatory, it is necessary to examine the claims of the book in which it is found. It is taken from one of those books known under the name of the *Apochrypha*, which all Protestants, and which, in fact, the Jewish and Christian churches have rejected from the canon of inspired writings: these books contain many things contradictory, absurd, and fabulous, and carry internal evidence that their authors were not inspired in writing them by the Holy Ghost. They were not regarded as entitled to be reckoned among the sacred Scriptures till they were first enrolled among the divinely inspired writings, by the decree of the Council of Trent, which declared them of equal authority with the canonical books of the Old and New Testament. The second book of Maccabees, in which the passage in question occurs, bears internal evidence of its being the production of an inferior writer. He apologises for his imperfections as a writer, which none of the inspired penmen ever did. "Here," he says, at the close of his book, "I will make an end. And if I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain

unto:" (ch. xv. 37, 38:) such language can be regarded in no other light than as a distinct disavowal of divine inspiration on the part of the writer. The argument, therefore, adduced from such a source, and from a passage, the meaning of which is doubtful, can be regarded as having but little weight in favour of the Romish doctrine of purgatory. A closer examination of the passage will show how little reason Romanists have to build on it *their* favourite dogma of purgatory. The sin of those who had been cut off in battle was *idolatry*: this, according to the doctrine of the Romish church, is a *mortal* sin: all dying in *mortal* sins, they say, go to *hell* to suffer eternal punishments, and not to purgatory, which is for those only who have died in *venial* sins. This fact is fatal to the forced application they make of this passage to favour their doctrine of purgatory, as, according to their own doctrine, those for whom, or BECAUSE *of whom*, these sacrifices and prayers were offered, could reap no advantage from them. The sin of idolatry, of which the slain had been guilty, was justly regarded as the cause of their death, and considered as having brought the whole army under the divine displeasure. The Jewish law prescribed, in cases where a trespass of this kind had, through ignorance, been committed, that a sin offering should be presented. (Levit. iv. 13, 14.) "Judas," as Bishop Burnett observes, "might have offered such an offering to free himself and his men

from the guilt which the idolatry of a few might have brought upon great numbers; such a sacrifice as this might, according to the nature of that law, have been offered; but to offer a *sin offering* for the dead was a new thing without ground, or any intimation of any thing like it in their law. So there is no reason to doubt, but that if the story is true, Judas offered this sin offering for the living, and not for the dead. If they had been alive, then, by their law no sin offering could have been made for them, for idolatry was to be punished by *cutting off*, and not to be expiated by sacrifice; what then could not have been done for them if alive, could much less be done for them after their death. So we have reason to conclude, that Judas offered this sacrifice only for the living; and we are not much concerned in the opinion which so slight a writer as the author of that book had concerning it. The design of Judas's sending to make an offering for them, as that writer states it, was, that their sins might be forgiven, and that they might have a happy resurrection. Here is nothing of redeeming them out of misery, or of shortening or alleviating their torments; so that the author of that book seems to have been possessed with that opinion, received commonly among the Jews, that no Jew could finally perish; as we find St. Jerome expressing himself with the like partiality for all Christians. But whatever the author's opinion was, as that book is of no authority, it is

highly probable that Judas's design in that oblation was misunderstood by the historian; and we are sure that his sense of it differs totally from that of the church of Rome." *

From the New Testament several passages are adduced in proof of the Romish doctrine of purgatory: the principal of which are, Matt. v. 26; xii. 32; 1 Cor. iii. 10—16; 1 Peter iii. 18—20: a few remarks on each are necessary.

The first passage in order, (Matt. v. 25, 26,) is a part of a short but striking parable, in which our Lord condemns an implacable disposition, and inculcates speedy reconciliation to those whom we have offended:—"Agree with thine adversary, lest he deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, *Thou shalt by no means come out thence till thou hast paid the uttermost farthing.*" From this parable it is inferred, that there is a state which they call purgatory, in which those who are cast into it make satisfaction for their debts, or venial sins, and that when they have done so, they are to be delivered from it. If it be allowable to found an important doctrine on a parable, it is evident that by the *prison* here mentioned must be meant *hell*—the perpetual continuance of sinners cast into it is asserted, seeing the debt of sin is too great for them fully to satisfy for. The object of the Saviour is evidently to show, that

* Burnett, on Art. xxii.

there can be no hope of escape from that place which he here designates "prison," to that person who dies in a state of impenitency. The implacable hatred which our Lord here condemns, cannot be pretended even by Romanists to be other than a *mortal* sin—such as die in mortal sin, they tell us, at death, "*go to hell for all eternity*,"—to such, release from that "prison" is impossible.

Our Lord declares, (Matt. xii. 32,) "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, *neither in this world, neither in the world to come.*" From hence the advocates of purgatory argue that there are some sins which may be forgiven in the world to come. The parallel passages in St. Mark and St. Luke omit the phrase on which this inference is founded, and merely say, that the sin against the Holy Ghost "*shall never be forgiven.*" (Mark iii. 29; Luke xii. 10.) The Jews, through a fond imagination of the final happiness of all the seed of Abraham, supposed that there were some sins which had not been forgiven here, which would be expiated by death, and pardoned after it. It is supposed that our Lord had in view this prevailing and delusive opinion, when he declared that the sin against the Holy Ghost should not be forgiven, "neither in this world, neither in the world to come." Dr. Whitby, however, clearly shows, that to say that a thing should not be done, "neither in this world, or the world to come," was a proverbial expression

among the Jews, signifying that it should never be done. It would be difficult to imagine what there is in this passage in the smallest degree to favour the doctrine of purgatory. It is not out of place here to remark, in reference to the alleged doctrine of *forgiveness* of sins to those who make *satisfaction* for their sins by the sufferings of purgatory, that it involves in it a contradiction. "That may," as one remarks, "be to me *forgiveness*, which is procured by the satisfaction of another, especially if the satisfaction itself is provided by him whom I have offended: but it could not be said to be *forgiveness*, if I had endured the penalty, and discharged the debt by my own personal sufferings. My release would be the effect of legal claim, and not of pardoning mercy, and 'I should have whereof to glory.'"

Another passage, which is considered as more decisive in favour of the doctrine of purgatory, is in 1 Cor. iii. 13—15: "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed *by fire, and the fire shall try* every man's work, of what sort it is. If any man's work shall be burned, he shall suffer loss, *but he himself shall be saved, yet so as by fire.*" The reference in this passage is clearly to the scrutiny of men's conduct and doctrines by fiery persecutions, or to that which shall take place at the last day of judgment. The particular case to which the apostle alludes, is that of a person who rested his hope on

Christ, the only sure foundation, and was a real Christian, but who, as a teacher of Christianity, resembled a builder who laid on this good foundation, those doctrines which were worthless as wood, hay, and stubble. The building being attacked by fire, every thing but the foundation is destroyed, in consequence of which the builder suffers the loss of that reward which the faithful and wise builder is encouraged to expect, but he himself is saved as a real Christian, like a person who escapes through the fire. The *fire* here referred to is not to be understood literally, but figuratively—to be "saved so as by fire," is a proverbial expression, which occurs in other places of Scripture, and denotes being saved with difficulty. (See Amos iv. 11; Zech. iii. 2; Jude 12.) The same expression is used in heathen authors in the same sense: thus Livy speaks of L. Emilius' "escaping the popular flames half burnt."* The imaginary fire of purgatory was an invention of after ages, unknown in the apostles' days, and therefore could not be intended in this passage. "This fire is designed for the trial of men's *works*, and not for the torment of their *souls*: whereas, the fire of *purgatory* is said to be designed to torment the souls of those whose works have been already tried and approved. This fire is to try *every man's* work, even those that build gold, as well as those that build hay and stubble: whereas, the fire of purgatory is not sup-

* Lib. xxii. cap. 40.

posed to try every man's work; because some persons do never go to purgatory. 'Tis said the man shall escape not *by fire, but* so *as by fire:* whereas, those that believe a purgatory cannot say, that a man shall escape so *as by fire,* but must assert that a man shall escape *by fire,* that is, by enduring the torments of purgatory. And, consequently, this text does not speak of a real fire of purgatory, but must be understood to speak of a very narrow escape, and escape *so as by fire.*" *

There is another passage urged in favour of purgatory, 1 Pet. iii. 18—20, where the apostle speaks of Christ's having by the Spirit preached to the spirits in prison. Protestant expositors differ in their interpretation of this passage—all, however, agree that there is no reference in it to the Romish dogma of purgatory. "The spirits in prison" were those of the *disobedient* antideluvians: it cannot, from the description given us of their depravity in the sacred history, be said that they died only in *venial* sin; but, in fact, they were cut off in *mortal* sins, and as such, according to the faith of the Romish church, were not in purgatory, but in the prison of hell, from whence there is no deliverance. Those only go to purgatory, according to the Romish faith, *who die in God's favour;* it surely cannot be pretended, that such was the case with these spirits in prison, who were cut off by the deluge in a course of daring wickedness. Assuming

* Bennett's Confutation of Popery, p. 265.

for a moment, that "the spirits in prison" were souls in purgatory, to whom Christ went and preached, it is natural to suppose that Christ's object in going thither to preach to them would be to release them: we are not informed of such a result; on the contrary, the apostle's words intimate that they continued "spirits in prison," at the time he thus wrote respecting them. Without entering into the various interpretations given of this text by Protestant expositors, the remarks here made on it are sufficient to demonstrate its utter inapplicability to the Romish doctrine of purgatory.

It is not necessary to pursue this course of examination further: enough has been stated to show "that the Romish doctrine concerning purgatory is grounded upon no warrant of Scripture;" but few remarks are required to prove that it is "rather repugnant to the word of God." That God should pardon the guilt of those whom he receives unto his favour, and release them from eternal torments of hell, and yet leave them under the obligation of making satisfaction for venial sins, by enduring temporary pains in purgatory, is a doctrine contrary to holy Scripture. It is true, that in this world forgiveness of the guilt of sin is extended to the penitent, and yet the consequences of the sin may be felt as a *corrective* for the soul; but there is the absence of all scripture proof that this state of holy discipline extends beyond the present life; nor is it once hinted in the word of God that even

temporary sufferings for sin endured by those whom God has pardoned their guilt, render *satisfaction* to divine justice for sin. It were unworthy of God, and would derogate from his mercy, to represent him as exacting in a future state satisfaction for venial sins, by temporary punishments, from those who died in his favour, and whom he has pardoned and saved from the eternal punishments due to their offences. Such an idea is forbidden by such declarations of the divine mercy as the following:—"I have blotted out thy transgressions as a thick cloud, *and will not remember thy sins.*" "I will forgive their iniquity, and *will remember their sins no more.*" "Thou wilt cast all their sins into the depths of the sea." "All manner of sins and blasphemies shall be forgiven." "The blood of Jesus Christ his dear Son *cleanseth us from all sin.*" Is that precious blood efficacious to atone for, and to cleanse from those sins which subject to eternal torments, and does it not equally avail to atone for, and cleanse from, those sins to which the Romish church give the name of *venial* sins, and to which they assign a smaller amount of guilt? To assert the necessity of a purgatorial satisfaction for the latter, is to derogate alike from the efficacy of the blood of the Saviour, and from the mercy of God.

The notion of such a purgatorial state of suffering for those who die in the favour of God is repugnant to the representations made by the word

of God, of the future state of the dead. While the Scriptures expressly tell us that the wicked immediately at death go to hell, they with equal explicitness assure us, that those who die in a state of grace, go to a state of glorious felicity. What else did the apostle St. Paul mean, when he expressed his "desire to depart and to be with Christ," which, he adds, "*is far better?*" There would have been no truth in the declaration, had he believed a purgatorial punishment to follow after death. The idea of such a purgatory is equally repugnant to such declarations as these, which declare the immediate bliss of departed saints:—"The beggar died, and was carried by angels into Abraham's bosom." "Verily I say unto thee, to-day shalt thou be with me in paradise." "We are confident, and willing rather to be absent from the body, and present with the Lord." "Blessed are the dead who die in the Lord, *from henceforth:* yea, saith the Spirit, that they may rest from their labours, and their works do follow them." These representations apply to all who "*die in the Lord,*"—to all the faithful of all ages:—the assurance of immediate felicity after death is expressed in no doubtful phraseology. How contrary to that doctrine which would bring under the bondage of fear, and which tells them that they cannot enter into the rest of the glorified, till such times as they have made satisfaction to divine justice for their

venial offences, by their personal sufferings in purgatorial fires!

To what, then, shall we attribute the existence and belief of such a doctrine as that on which we have been animadverting in the church of Rome? It has been shown already, that it formed no article of the faith of the church in the early and purest ages, and that it is founded on no warrant of holy Scripture; how, then, can the rise and reception of this anti-scriptural dogma be accounted for? The church of England, in her decided protest against it, says, "The Romish doctrine concerning purgatory—*is a fond thing vainly invented;*" and the records of ecclesiastical history abundantly attest the truth of this decision. The doctrine of purgatory may, like many other corruptions of Christianity, be traced to the introduction of pagan philosophy into the Christian church, and, therefore, to paganism itself. It bears a strong affinity to the doctrine of transmigration as taught by Socrates and Plato,* who taught that the soul at

* "Eusebius relates of Plato, that he divided mankind into three states: some, who, having purified themselves by philosophy, and excelled in holiness of life, enjoy an eternal felicity in the islands of the blessed, without any labour or trouble, which neither is it possible for any words to express, nor any thoughts to conceive. Others, that having lived exceedingly wicked, and therefore seemed incapable of cure, he supposed were at their death thrown headlong into hell, there to be tormented for ever.

death passes into another state of being, in which they made satisfaction for the vices, and were purified from the stains, they had contracted in this life, and thereby became meetened for a superior state. There is a most remarkable coincidence of opinion between the belief of the heathen both of ancient and modern times, and the church of Rome, on this point, which is entitled to notice here. There is a remarkable passage in the sixth Æneid of the heathen poet Virgil, which will serve to throw light on the origin of purgatory, in which the poet gives a description of the intermediate state of departed souls; it begins at the 733rd, and concludes with the 747th line: the following is a translation of a part of the poet's description:—"Moreover, when life departs with the last light, still neither does all evil, nor all corporeal sufferings depart from these wretched beings; and it is plainly necessary that many vices, long grown up together with the soul, should still adhere to it in a wonderful manner; therefore they are tormented with pains, and suffer the punishment of their

But now, besides these, he imagined there was a middle sort, who, though they had sinned, yet had repented of it, and therefore seemed to be in a curable condition; and these, he thought, went down some time to hell too, to be purged and absolved by grievous torments; but that after that, they should be delivered from it, and attain to honours according to the dignity of their benefactors."—*Archbishop Wake's Discourse on Purgatory.*

former sins. Some are hung up and exposed to the wind; the stain of guilt is either washed from others in the deep streams, or it is *burnt out with fire*, (scelus *exuritur igni;)* each of us suffers his own punishment. At length we are conveyed into the spacious Elysium, and few possess the seats of bliss, when length of time (the fixed period having elapsed) has removed the stain, and left celestial reason pure," &c.* Had this passage been found in a *Christian*, instead of a *heathen* poet, it would without doubt be applied to the Romish doctrine of purgatory—the resemblance between the Pagan description of an intermediate state, and the purgatory of popery, can only be accounted for by assigning to both a common origin or source. When Christianity ceased to be persecuted, and became popular, heathens professing themselves Christians brought into the church their heathen notions, and this of purgatory among the rest. This fact will sufficiently account for the speculations in which some of the Christian writers of the second century, especially towards the middle and close of it, began to indulge respecting the intermediate state of departed souls: such speculations showed that the doctrines of Plato were too much mixed up with the pure and heavenly doctrines of Christianity. The following passage from the learned Bishop Bull, while it explains the rise of purgatory,

* "Quin et supremo quum lumine vita reliquit," &c. line 734, &c.

will show that the notion of a purification of the soul in an intermediate state, which some of the Christian writers had received from the philosophy of Plato, was very different to the purgatory of the church of Rome. "In a word," says Bishop Bull, "the true rise and growth of the doctrine of purgatory is plainly this. About the middle of the third century, *Origen*, among other Platonic conceits of his, vented this, that all the faithful (the apostles themselves not excepted) shall at the day of judgment pass through a purgatory fire—the fire of the great conflagration, which they shall endure for a longer or shorter time, according as their imperfections require a greater or lesser purgation. And in this conceit, directly contrary to many express texts of Scripture, he was followed by the greatness of his name, by some other great men in the church of God. But how different this purgatory is from the Roman, every man of sense will presently discern. Afterwards, about the end of the fourth, or beginning of the fifth century, St. Austin began to doubt whether this imagined purgation were not to be made in the interval between death and the resurrection, at least as to the souls of more imperfect Christians. And it is strange to observe how he is off and on in this question. And yet it is not strange neither, considering how easily he may, nay, how necessarily he must be at a loss, that leaves the plain and beaten path of the holy Scriptures and primitive tradition, to hunt

after his own conceits and imaginations. Towards the end of the fifth century, Pope Gregory, a man known to be superstitious enough, undertook dogmatically to assert the problem, and with might and main set himself to prove it, chiefly from the idle stories of apparitions of souls coming out of purgatory. Four hundred years after, Pope John the Eighteenth, or, as some say, the Nineteenth, instituted a holy day, wherein he severely required all men to pray for the souls in purgatory; as if the Catholic church before him had been deficient in their charity, and forgotten the miserable souls in that place of torment. At length the cabal at Florence, in the year 1439, turned the dream into an article of faith, so that now they are damned to hell that will not believe in purgatory; and the pope's vassals still tenaciously hold, and fiercely maintain the doctrine, not so much for the godliness as the gain of it." *

The Romish church maintains, in connexion with this anti-scriptural dogma of purgatory, that those souls who are detained there, are released by the suffrages of the faithful who are alive on the earth:—hence prayers are offered for the dead, and masses are performed for the deliverance of souls from purgatory. In all ages, since the reception of this doctrine, it has proved the most fruitful source of revenue to the church of Rome. To secure masses for the release of the souls from pur-

* Discourse on the Middle State, &c. vol. i. p. 76, 77.

gatory, the dying have bequeathed their wealth to the church; to secure the repose of the souls of their departed parents and friends, the living have poured their contributions into the same treasury. Endowments of land to secure masses for this superstitious object, were augmented in two or three centuries to such a degree, that it became necessary for the civil law to interpose a check to this profusion, without which the church of Rome would soon have engrossed to herself the greater part of Christendom. It is not the rich alone who are thus taxed to secure masses for the release of souls from purgatory—this burden also falls heavily upon the poor; and according to the creed of their church, wanting indeed must they be in charity and in love to the souls of their departed friends, if they do not sacrifice a portion of their slender means to obtain the release of the souls of those they loved from purgatorial torments. "For twelve pence," exclaimed Tetzel, who vended his indulgences in Germany, "you may redeem the soul of your father out of purgatory: and are you so ungrateful that you will not rescue your parent from torment? If you had but one coat, you ought to strip yourself instantly and sell it, in order to purchase such benefits," &c. Let it not be imagined that this use and abuse of the doctrine of purgatory was peculiar to times of gross ignorance long passed away—one fact alone will be sufficient to prove to the contrary. On July 1st, 1813, was

established in Dublin a society, called, *The Purgatorian Society*, the object of which was to secure the relief of souls in purgatory by shortening the duration of their torments. The means chiefly proposed was the payment of a penny a-week by the members: this subscription entitled a member to have a relative in purgatory prayed for, and secured the same benefit to himself when he should be deceased. One of the rules of the society, however, expressly stipulates, that to secure this privilege of being prayed for after death, the persons must "*be six months a subscriber to the institution, and* BE CLEAR OF ALL DUES AT THE TIME OF THEIR DEPARTURE!!" "In what light," asks one, "does this place the priesthood? They believe, or at least they teach, that the friends of their flock are lying weltering in a lake of fire, from which they could deliver them by saying masses for them, and recommending them to the prayers of the congregation, and yet they will not say these masses, nor so recommend them, unless they be regularly paid for it. How can a man represent himself as such a monster, and yet hold up his head in civilized society? What! shall I believe that a single soul is suffering torments so dreadful—that it may continue to suffer them for ages—that I have the means in my power of relieving it—and yet that I shall coolly wait till I be paid, before I use these means! By what process of reasoning can men be brought to believe that this is the religion given to

us for our salvation, by our kind and merciful Father in heaven? By what arguments can the poor be convinced that a system of extortion, which gives so manifest a preference to the rich, can be that gospel which was to be preached peculiarly to the poor?" *

"Therefore," says the church of England, in one of her homilies protesting against this unscriptural doctrine, "let us not deceive ourselves, thinking that either we may help other, or other may help us, by their good and charitable prayers in time to come. For as the preacher saith, (Eccles. ii. 3,) 'When the tree falleth, whether it be toward the south, or toward the north, in what place soever the tree falleth, there it lieth;'—meaning thereby, that every mortal man dieth either in the state of salvation or damnation; according as the words of the Evangelist John do also plainly import, 'He that believeth on the Son of God hath eternal life: but he that believeth not on the Son shall never see life, but the wrath of God abideth upon him.' As the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven or else to hell; whereof the one needeth no prayer, and the other is without redemption. The only purgatory, wherein we must trust to be saved, is the death and blood of Christ; which, if we apprehend

* The Rev. James Carlisle's Examination of Roman Catholic Episcopacy, p. 100—107.

with a true and stedfast faith, it purgeth and cleanseth us from all our sins, even as well as if he were now hanging upon the cross. This, then, is that purgatory wherein all Christian men must put their whole trust and confidence; nothing doubting, but if they truly repent them of their sins, and die in perfect faith, that they shall then forthwith pass from death to life." *

* Hom. xix. 3.

PART III.

THE WORSHIP OF THE CHURCH OF ROME.

CHAPTER I.

INVOCATION AND WORSHIP OF SAINTS AND ANGELS.

Church of Rome.	*Church of England.*
"(I strenuously maintain) likewise, that the saints who reign together with Christ are to be venerated and invoked, and that they offer prayers for us to God, and that their relics are to be venerated."—*Trent. Profess. Art.* viii.	"The Popish doctrine, concerning worshipping and adoration as well of images as of reliques, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God." —*Art.* xxii.

THE object of the former parts of this inquiry was to show that the distinguishing principles and doctrines of the church of Rome are erroneous and anti-scriptural; and to exhibit the faithful testi-

mony of the church of England against them. It remains now to show that the church of Rome is not less corrupt and anti-scriptural in her worship, than she is in her faith. Against some parts of the worship of the Romish church, the church of England witnesses more formally in certain of her articles: against the whole of it, she most decidedly protests, by that more scriptural and apostolic form of religious worship which she adopted at the time of the Reformation, and which she retains at the present day.

Ecclesiastical history abundantly testifies, that in the degree in which a church apostatises from the purity of the Christian faith, she soon becomes corrupt in her form and practice of religious worship. While "the faith once delivered to the saints" was held fast in its purity, the form and circumstances of divine worship, as derived from the apostles, were preserved, subject only to those slight variations which a change of times and circumstances demanded, and which the apostolic rule, "let all things be done decently and in order," did not prohibit. When at length the tide of worldly favour flowed into the church, with the purity of her faith also departed the simplicity of her worship. For primitive rites, which aided the devotion of the spirit, were substituted gaudy ceremonies which demanded mere bodily exercise. The Christian temple dedicated to the worship of that God who is a *spirit*, and who alone can be ap-

proached by the "One Mediator Jesus Christ," was in effect converted into a kind of pantheon, in which departed saints were invoked by those prayers, and, together with their relics, received those honours which belong only to the Deity. The splendid ritual, and its imposing ceremonies, which had supplanted the primitive rites of Christianity, though they dazzled the eyes and commanded the servile veneration of the multitudes who had bowed their necks to the yoke of Papal superstition, proclaimed to those who retained spiritual discernment, that "the glory was departed:"—they sighed over these things, as the funereal decorations of a church, which though boasting of "a name to live," was, in truth, "dead in trespasses and sins."

Among the corruptions which distinguish the religious worship of the church of Rome, that of the invocation and adoration of saints and angels, mentioned at the head of this chapter, claims our first attention, and chiefly for the two following reasons: *i. e.* the church of Rome hereby authorizes worship through mediators unknown in the sacred Scriptures, and sanctions what is idolatrous;—as she offers that religious worship to mere creatures, which is appropriate only to the Creator.

How man, a fallen and guilty creature, can approach unto God, so as to find acceptance with him, and the restoration of his forfeited favour, is an inquiry of all others the most interesting. It

is the glory of Christianity that it answers this inquiry in the most satisfactory manner. This single declaration—"There is *One Mediator* between God and men, the man Christ Jesus," (1 Tim. ii. 5,) contains in it more certain and cheering information than the light of nature, or philosophy, could ever make known to our fallen world. A mediator, (μεσίτης,) in the sense in which the term is used in holy Scripture, and in this place, is one who interposes between an offended God and sinful men, for the doing of all things which are necessary to effect a reconciliation, and to establish a covenant of peace and friendship between them. The necessity of such mediation was felt even by Pagans; hence their belief in the efficacy of sacrificial rites, and the interposition of superior beings, to propitiate the Deity in their favour. Sin has made a breach between God and man; it has rendered man disaffected towards his Maker, and obnoxious to his righteous displeasure. Though there was no want of merciful propensions in God towards his guilty creatures, yet it behoved, in order that the exercise of mercy should be in perfect harmony with every other perfection of the divine nature, that the Mediator should be one who should make a full satisfaction to the divine justice—that he should be one whose dignity and merit should be such as to render his interposition acceptable and efficacious between God and men. This work, and this office, holy Scriptures attribute *alone* to Christ.

As our Mediator on earth, he "made peace by the blood of his cross." As our Mediator in heaven, "he appears in the presence of God *for us*," "and ever liveth to make intercession for them who come to God *by him*." During his converse with men, he delighted to exhibit himself under this character: hence he said, "I am the way—no man cometh unto the Father *but by me*;" hence, also, he taught his disciples to present their prayers to the Father only "*in his name*." His apostles exhibited Christ in the same character in their preaching and in their writings:—"*through him*," they declared "remission of sins,"—"*by him* we all have access by one spirit unto the Father;" and as if foreseeing by the Spirit of prophecy, that a time would come when other mediators would be invoked and confided in, they declared, "there is *one* Mediator between God and men, the man Christ Jesus;" "*by him*, therefore, let us offer the sacrifice of praise continually to God."

The church of Rome, by admitting other mediators, in fact denies, and derogates from the glory of the Saviour, as the *one* and only Mediator between God and men. She instructs her members to invoke and to confide in the intercessions and mediations of departed saints, under the idea that "they offer prayers to God for us," and that they have sufficient merit to prevail with God on our behalf. A few specimens will show this, and make manifest the advocacy on which the members of the

church of Rome are taught to rely. "O God, who hast translated the blessed Dunstan, thy high priest, to thy heavenly kingdom, grant that we, *by his glorious merits*, may pass from hence to never-ending joys." "Assist us, O Lord, *by the prayers of blessed Dunstan*," &c. "O God, who grantest us to celebrate the translation of the relics of the blessed Thomas, thy martyr and bishop, we humbly beseech thee that *by his merits and prayers*, we may pass from vice to virtue," &c.* "Grant, we beseech thee, O Almighty God, that as we have been informed of the constancy of these glorious martyrs in the profession of thy faith, *so we may experience their kindness in recommending us to thy mercy*." † "Grant, we beseech thee, O Lord, that the offerings of thy people may be acceptable to thee, *through the intercession of thy holy martyrs, Nabor and Felix*; and that they may be rendered worthy by the merits of those, in honour of whose triumphs they are offered to thy holy name." ‡ Reliance, also, is placed on the intercession of angels:—"We offer thee, O Lord, this sacrifice of praise, that *by the intercession of thy angels*, thou wouldst mercifully receive the same, and grant that it may avail unto our salvation." § "We humbly beseech thee, O Lord, that being assisted *by the intercession of B. Michael*, thy arch-

* Roman Missal, Services for St. Dunstan, and the translation of the relics of St. Thomas of Canterbury, p. 585, 614.

† The Seven Brethren, &c. p. 615. ‡ p. 617. § p. 668.

angel, we may receive in spirit what we have received with our mouths." The extent, however, to which this reliance on the mediation and intercession of saints and angels is carried will more fully appear from the following extract from the *Litanies*, which, for reasons not assigned, are unaccompanied by a translation in the Roman Missal:—"Holy Mary, pray for us. Holy mother of God, pray for us. Holy virgin of virgins, pray for us. Holy Michael, pray for us. Holy Gabriel, pray for us. Holy Raphael, pray for us. All holy angels and archangels, pray ye for us. All holy orders of blessed spirits, pray ye for us. Holy John the Baptist, pray for us. Holy Joseph, pray for us. All holy patriarchs and prophets, pray ye for us. Holy Peter, pray for us. Holy Paul, pray for us. Holy Andrew, pray for us. Holy James, pray for us. Holy John, pray for us. Holy Thomas, pray for us. Holy James, pray for us. Holy Philip, pray for us. Holy Bartholomew, pray for us. Holy Matthew, pray for us. Holy Simon, pray for us. Holy Thaddeus, pray for us. Holy Matthias, pray for us. Holy Barnabas, pray for us. Holy Luke, pray for us. Holy Mark, pray for us. All holy apostles and evangelists, pray ye for us. All holy disciples of the Lord, pray ye for us. All holy innocents, pray ye for us. Holy Stephen, pray for us. Holy Lawrence, pray for us. Holy Vincent, pray for us. Holy Fabian and Sebastian, pray ye for us," &c.

Thus the Litany proceeds, invoking the prayers of those departed saints who are most renowned in the Romish calendar, and who are supposed to have most merit to prevail with God on our behalf. Thus millions are accustomed to draw nigh to God through the mediation of departed saints, instead of approaching God in that only way, by Jesus, the one Mediator, which the gospel sets before us.

In vain do we search the holy Scriptures, both of the Old and New Testament, for any precept or precedent to warrant our invocation of glorified saints. The whole tenor of Scripture inculcates that our prayers are only to be addressed to God and Christ. So convinced was Barnes, a noted champion of the church of Rome, of this, that he confessed, "*that prayers are to be made to saints, the holy Scriptures do neither expressly nor covertly teach us.*" The practice of praying to glorified saints was one unknown in the church of God in the purest ages; it was, in fact, unknown in the church for at least three centuries. The evidence afforded by ecclesiastical history goes rather to prove that Christians prayed *for*, and not *to*, departed saints. The Council of Laodicea, held early in the fourth century, expressly condemned the invocation of angels as "a secret idolatry, and a forsaking of our Lord Jesus Christ." Origen, who lived long before the Laodicean Council, and who well knew the Catholic faith of the church in

the third century, writing against Celsus, lays this down as the received doctrine of Christians at that time:—"That all prayers, all supplications, deprecations, and thanksgivings, are to be offered to God the Lord of all, by the chief High Priest, who is above all angels, the Living Word, and God." The learned Bishop Bull, quoting the testimonies of Origen on this point more fully, adds—"From these testimonies of Origen, to which more might be added, it is very evident that the Catholic Christians of his time made no prayers neither to angels or saints, but directed all their prayers to God, through the alone mediation of Jesus Christ our Saviour. Indeed, against the invocation of angels and saints, we have the concurrent testimonies of all the Catholic Fathers for the first three centuries at least." * The practice of adoring and invoking, as intercessors with God, angels and glorified saints, may be traced to the fourth century, when Christianity was awfully corrupted by the introduction of heathen philosophy into the church, and by the growth of superstitions unknown during the former centuries.

The origin of this practice of praying to angels and saints is thus shown by a writer who had been brought up in the church of Rome, but who afterwards renounced her errors. "The superstition of praying to angels seems to have been introduced

* Bishop Bull's Works, vol. ii. p. 265.

into the church by Cerinthus, and other false apostles of the Jews, who made profession of owning our Saviour as the Messiah, and yet were bent upon this angel worship after the heathen manner, having imbibed the philosophy of Plato, which taught that the demons are of a middle nature, betwixt the gods and mortals; that they carried our prayers and offerings to the gods, and brought their commands to us, and were to be worshipped and invoked upon that consideration. This doctrine St. Paul strongly condemned." (Col. ii. 18.) "The superstition of praying to saints began with addresses to martyrs, near the conclusion of the fourth century: from a notion that they were present and hovered about their memories or tombs, and heard their supplications. In the fifth century a progress was made in this 'voluntary humility,' by forms of public prayers addressed to God *to hear the intercession of the martyrs*, and by invoking them not only at their tombs, but in all other places, indiscriminately. From praying to martyrs, they proceeded to pray likewise to other reputed saints. At first they expressed themselves doubtfully in apostrophes only in funeral orations, and with this softening expression used often by Nazianzen and others: 'If *there is any sense or knowledge of what we do below*.' In later ages it became customary for the public prayers of the church to be directed immediately to the saints,

and to address them in those supplications called Litanies." *

The pretext assigned by Roman Catholics for invoking such unauthorized mediators between God and man, may in few words be stated thus. As in many places of holy Scripture we have examples of Christians intreating the prayers of their fellow Christians, and of God's hearing such prayers; therefore it is lawful and profitable for Christians on earth to pray to departed saints reigning with Christ in glory. It is assumed, but no proof is adduced, that departed saints pray for us. For Christians to pray for each other in this world is clearly a scriptural duty—that God hears and answers their prayers for each other is distinctly stated in the Scriptures as an encouragement to this duty. To argue from this state of things, that the saints who reign with Christ in glory hear prayers addressed to them, or that as mediators of intercession, they pray for us, is an assumption unwarranted by sacred Scripture. Papists assume, also, that saints in glory are intimately acquainted with all things relating to their brethren on earth: but admitting this, of which, however, no certain proof can be given, it does not follow that they engage in the work of intercession and prayer. What proof is there that the saints in

* Errors and Corruptions of the Church of Rome, by Rev. J. Smith, p. 223, 224. See also, Spanheim's Ecclesiastical Annals, p. 301, 326. Mosheim, vol. ii. p. 34, 35.

heaven to whom the church of Rome invites me to pray know *me,* or my circumstances, or that they *hear* my prayers? Is not this to attribute to angels and departed saints the attributes of *omniscience* and *omnipresence?* "It cannot be good and profitable to invoke the aid and intercession of the saints, unless the saints can hear and attend to such invocation. If they can do this they must possess universal knowledge: and if they possess that knowledge that fits them at one and the same moment to attend to the prayers and supplications of Christians in every part of the world, they must possess the attributes of *divinity.* But this cannot be supposed without the grossest impiety; and therefore the practice of such invocation is unwarrantable and absurd."* It may also be demanded, where is the *necessity* of such mediators of intercession? It is pretended that they intercede with Christ to intercede with his Father. Is this necessary, after the assurances he has given us of his ability and willingness to save unto the uttermost all who come to him; and after the many commands and promises he has given to encourage our *direct* and *immediate* application to himself, for all the blessings that we need? St. Chrysostom thus rebukes the vanity of this invocation of angels and saints:—"When thou hast need to sue unto men, thou art forced first to deal with door-keepers, and to entreat parasites and flatterers, and to go a long

* Fletcher's Lectures, p. 211.

way. But with God there is no such matter: without an intercessor, he is entreated, without money, without cost, he yieldeth to the prayer." Quoting the example of the woman of Canaan, he adds—"She entreateth not James, she beseecheth not John, neither doth she come to Peter; but breaks through the whole company of them, saying, I have no need of a mediator, but taking repentance with me for a spokesman, I come to the fountain itself. For this cause did he descend, for this cause did he take flesh, that I might have the boldness to speak to him: I have no need of a mediator,—have thou mercy upon me."

The church of England not only protests against the practice of the church in approaching God by unauthorized mediators, as in the article given at the beginning of the chapter; but in all her formularies of devotion teaches her members to expect acceptance of God alone, through Christ the one Mediator. In consistency with this, she every where points to Jesus Christ as the sinner's only Advocate with the Father. In all the book of Common Prayer there is not a single petition presented either to angel or to saints in glory. In her homilies, the popish doctrine of invocation of angels and saints as mediators is decidedly protested against. The following extract from the homily on prayer is most decided on this point:—

"Thus, then, it is plain, by the infallible word of truth and life, that in all our necessities we must

unto God, direct our prayers unto him, call n his holy name, desire help at his hands, *and at no other's*: wherefore, if we will yet have a farther reason, mark that which followeth. There are certain conditions most requisite to be found in such a one that must be called upon, which if they be not found in him to whom we pray, then doth prayer avail us nothing, but is altogether in vain. The first is this, that he to whom we make our prayers be able to help us. The second is, that he will help us. The third, that he be such a one as may hear our prayers. The fourth is, that he understand better than we ourselves what we lack, and how far we have need of help. If these things be to be found in any other saving only God, then may we lawfully call upon some other besides God. But what man is so gross, but he well understandeth that these things are only proper to him which is omnipotent, and knoweth all things, even the very secrets of the heart?—that is to say, only and to God alone; whereof it followeth, that we must call neither upon an angel, nor yet upon saint, but only and solely upon God, as St. Paul doth write: *How shall men call upon him in whom they have not believed?* (Rom. x.) So that invocation or prayer may not be made without faith in him on whom they call: but that we must first believe in him before we can make our prayer unto him, whereupon we must only and solely pray unto God. For to say that we should believe

either in angel or saint, or in any other living creature, were most horrible blasphemy against God and his holy word, &c. But that the truth hereof may the better appear, even to them that be most simple and unlearned, let us consider what prayer is. St. Augustine calleth it a lifting up of the mind to God; that is to say, an humble and lowly pouring out of the heart to God. Isidorus saith, that it is an affection of the heart, and not a labour of the lips. So that, by these places, true prayer doth consist not so much in the outward sound and voice of words, as in the inward groaning and crying of the heart to God. Now, then, is there any angel, any virgin, any patriarch or prophet among the dead, that can understand or know the meaning of the heart? The Scripture saith, (Ps. vii. 9; Rev. ii. 23; Jer. xvii. 10; 2 Chron. vi. 30,) it is God that searcheth the heart and the reins, and that he only knoweth the hearts of the children of men. As for the saints, they have so little knowledge of the secrets of the heart, that many of the ancient Fathers greatly doubt whether they know any thing at all that is commonly done on earth." *

Bishop Hooper, (martyr,) writing on the intercession of Christ, admirably remarks—"This intercession of Christ only sufficeth. No man should seek any other mediator of intercession or expiation of sin, as Paul saith, declaring the sufficiency and

* Hom. xix. on Prayer. Second Part.

ability of Christ's death and intercession: 'Christ remaineth for ever, having a perpetual priesthood. Wherefore he is able to save to the uttermost those that come to God by him; being always living to this end, that he may intercede for them.' Unto this intercession and prayer in Christ's name he bound his church by express commandment: 'Ask, and it shall be given you.' And in the same place he showeth the cause, wherefore it shall be given—'Whatsoever ye ask in the belief and confidence of my merits, it shall be given unto you.' St. Paul calleth Christ, sitting at the right-hand of God, the minister and servant of the saints; that is to say, of such as be here living in this troubled and persecuted church, to solicit and do all their affairs, as a faithful ambassador with the Father of heaven, until the consummation of the world.

"This doctrine of Christ's intercession must be always diligently preached unto the people; and, likewise, that in all necessities, calamities, and trouble, the afflicted person must seek none other means to offer his prayers unto God, but Christ only, according as the Scripture teacheth, and as we have examples of holy saints in the same. Not only in the New Testament, where he commandeth us to pray in his name; and Stephen in his martyrdom commended his spirit unto this only Mediator, saying, 'Lord Jesus, receive my spirit;' but also in the Old Testament thus prayed the pa-

triarchs and the prophets. Jacob, (Gen. xlviii.) 'God and the angel who delivered me from all evil, bless these lads.' And David, (Ps. lxxi.) 'And they shall worship him alway.' Forasmuch as Christ is daily in heaven, and prayeth for his church, the church of Christ must pray as Christ hath taught it: as the patriarchs, prophets, and apostles, have given us example, who never prayed unto dead saints; yea, as Christ hath given us example, hanging on the cross, saying, 'Father, into thy hands I commend my spirit.' What intolerable ill blasphemy of God, and ethnical (heathenish) idolatry is this, to teach and admit the invocation of saints departed out of this world! It taketh from God his true honour: it maketh him as nothing, that only hath ordained Christ to be Mediator between man and him; it diminisheth the merits of Christ: taketh from the law of God her perfection and majesty; whereas, God hath opened his will and pleasure unto the world in all things. It condemneth the old church of the patriarchs and prophets, likewise the church of the apostles and martyrs, who never thought of the invocation of saints. It accuseth the Scripture of God to be false, which saith, 'Thou shalt neither add, neither diminish any thing.' It maketh Christ a liar, who said, 'The Spirit whom I will send from the Father, he shall teach you all truth. If the men that teach, '*Holy Mary, pray for us*,' be more

holy than all the patriarchs, or prophets and apostles, let the conscience of the Christian reader judge."

"This distinction of mediators, to be one of expiation for sin, Christ, and another of intercession, the saints departed, is naught; it repugneth the manifest text of the Scripture; it is the office only of Christ to be the mediator for sin, and likewise to offer the prayers of the church to his Father. (1 John ii. 1.) 'Behold the Lamb of God, that taketh away the sin of the world.' (John i.) As concerning intercession, he commandeth us only to ask in his name, and prescribed the manner how to ask, and what to ask, (Luke xi.) &c."*

* Hooper's Declaration of Christ and of his Office.

CHAPTER II.

INVOCATION AND WORSHIP OF SAINTS AND ANGELS, CONTINUED.

In the observations which were offered in the preceding chapter, on the invocation of angels and saints, it was shown that the church of Rome worships God *through unauthorized mediators*, and, by so doing, is guilty of practically subverting the all-important doctrine of Christianity, that "there is *one mediator* between God and men, the man Christ Jesus." Another characteristic feature of Romish worship will now be considered, *i. e. much of it is addressed to creatures*, contrary to command of holy Scripture, which says—"Thou shalt worship the Lord thy God, and him only shalt thou serve;" and, therefore, such worship is justly condemned as *idolatrous*.

With the view of getting rid of the charge of idolatry alleged against her, on account of her authorizing and practising the worship of saints, their images, and relics, the church of Rome has adopted the fanciful and unscriptural distinction of

religious worship, into that which is *supreme* and *subordinate*, which she expresses by the terms *Latria* (λατρεια) and *Dulia*; (δουλεια;) the former is appropriated to the Most High, and the latter to saints and angels. Cardinal Bellarmine multiplies these distinctions, and lays down the following absurd regulations for religious worship:—Christ is to be worshipped with *latria*, his image with *hyperdulia*; the virgin with *iperdulia*, her image with *dulia*; St. Peter with *dulia*, his image with *subdulia*. Of such absurd distinctions the word of God knows nothing. The two principal terms, *Latria* (λατρεια) and *Dulia* (δουλεια,) which are employed in the Scriptures to express religious worship, are used so promiscuously as to forbid any such distinction as that between supreme and subordinate worship, as contended for by the church of Rome. To all such distinctions the authoritative declaration of the Saviour, before referred to, *when tempted to an act of creature worship*, is most decidedly opposed—"Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. iv. 10.)

The growth of superstition, in the fourth and fifth centuries, we have had more than once occasion to remark, was rapid and extensive. It would seem as if a desire had existed of assimilating as much as possible Christianity with paganism; at least, no effectual check was opposed to so unhallowed an adulteration of the religion of Christ.

When once the practice of invoking departed saints had gained firm footing in the church, that of offering religious veneration to their images and relics soon followed. Though, at first, an unavailing check was opposed to such innovations as heathenish in origin and character, they were, for reasons sufficiently obvious, declared to be lawful by the councils of the church, and established as parts of her religious worship.

The worship of departed saints has evident marks of a pagan origin. The heathen, though they acknowledged and worshipped one Supreme Being, worshipped also several subordinate deities as distinct from one another. "Some of these they fancied to be superior to the rest, and to have their residence in *heaven;* by which Marsilius Ficinus supposes *Plato* to mean no more but *the chief of the angels.* These were called Θεοὶ *Dii Superi,* and *Dii Cælestes, superior* and *heavenly gods.* The Scripture terms them *the Host of Heaven,* meaning the sun, moon, and stars, which they supposed to be animated, or at least to be inhabited by *angels,* or glorious spirits, whom they called *gods.*"

"Other of their deities were accounted much inferior to these, being supposed to be the *souls* of their deceased *heroes,* who, for their great and worthy deeds when they lived on earth, were supposed, after death, to be translated into the number of their *gods.* And these were called *Semidei*

and *Deastri*, that is, *half-gods*, and *a sort of gods*. And as the other were *celestial*, so these were Δαίμονες ἐπιχθόνιοι, a kind of terrestrial spirits that were *presidents* and *procurators* of human affairs here below, that is, a middle sort of divine powers that were *mediators* and *agents* between God and men, and did carry the prayers and supplications of men to God, and bring down the commands and blessings of God to men."* Popery, in her worship of saints and angels, is nothing but this refined system of paganism revived under a new name. The saints of the Romish church occupy the same place in their worship that demons (δαίμονες) and inferior deities did in the worship of pagan Rome. As, under paganism, every country, and almost every city, had its tutelary deity, so, under popery, every city or province had its patron saints. A few extracts from Middleton's celebrated letter from Rome will more strongly mark the affinity between paganism and popery on this point.

"The noblest heathen temple now remaining in the world is the Pantheon, or Rotunda, which, as the inscription over the portico informs us, having been impiously of old dedicated by Agrippa to Jove and all the gods, was piously consecrated by Pope Boniface IV. to the blessed virgin and all the saints. With this single alteration, it serves as exactly for all the purposes of the popish, as it did for the pagan worship, for which it was built. For,

* Tillotson, concerning the Divine Unity.

as in the old temple, every one might find the god of his country, and address himself to that deity whose religion he was most devoted to; so it is the same thing now: every one chooses the patron whom he likes best, and one may see here different services going on at the same time, at different altars, with distinct congregations around them, just as the inclinations of the people lead them, to the worship of this or that particular saint."

"And what better title can the new demigods show to the adoration now paid to them, than the old ones, whose shrines they have usurped? or how comes it to be less criminal to worship images erected by the pope, than those which Agrippa or Nebuchadnezzar set up? If there be any real difference, most people, I dare say, will be apt to determine in favour of the old possessors; for those heroes of antiquity were raised up into gods, and received divine honours, for some signal benefits, of which they had been the authors, to mankind; or the invention of arts and sciences; or of something highly useful and necessary to life: whereas, of the Romish saints, it is certain that many of them were never heard of but in their own legends and fabulous histories; and many more, instead of any service done to mankind, owe all the honours now paid them, to their vices or their errors, whose merit, like that of Demetrius in the Acts, was their skill of raising rebellions in defence of an idol, and

throwing kingdoms into convulsions, for the sake of some gainful imposture."

The corruption of Christianity, now under consideration, was foreseen, and clearly predicted by St. Paul in two remarkable passages, on which a few observations appear to be necessary, as establishing the truth of the representation already made. The first is found in Col. ii. 18—"Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, (*θρησκεία τῶν ἀγγέλων,*) intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head." It was "a voluntary," a false "humility," which suggested the practice of approaching God through the medium of mere creatures. They who adopted it, after the manner of the heathen, urge, in its defence, that God is too great, and that they are too mean and unworthy to approach unto God immediately, or to hope for direct intercourse with the Supreme Being; they judge it, therefore, more humble and more becoming to present their prayers to saints and angels, beseeching them to present and render them acceptable to God. This practice the apostle clearly condemns as a voluntary, or affected humility, as an intrusion into the things which are not seen, as a virtual abandonment of Christ as "the head;" that is, making use of the mediation of saints and angels, and forsaking Christ, who is the head of

the church, and the one only appointed mediator between God and men. The other passage referred to, is 1 Tim. iv. 1—"The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits *and doctrines of demons,* (δαιμονίων*)." Nothing need here be stated, in addition to what has been stated already, to show that the church of Rome is here clearly pointed out and condemned; her doctrine, concerning the worship of departed saints, is "the doctrine of demons." This, as before mentioned, the Council of Laodicea, in the fourth century, condemned as "*a hidden idolatry, and a forsaking the Lord Jesus Christ, and approaching to idolatry.*"

Among the departed saints, regarded by the church of Rome as objects of religious worship, the

* The words which our translators have rendered, "doctrines of *devils,* are in the original διδασκαλίαις δαιμονίων, doctrines of *demons,* or concerning demons. Devil is the English word for διαβολος, and not for δαίμων. The same word, which in the above passage is translated "*devils,*" in Acts xvii. 18, is rendered "*gods.*" "He seemeth to be a setter forth of *strange gods,*" Ξένων δαιμονίων, i. e. *of strange demons.*" The Athenians imagined, that the apostles preaching to them "Jesus and the Resurrection," by these two terms intended two new gods which he wished them to introduce into the number of the objects of their religious worship. Had our translators rendered 1 Tim. iv. 1, as they do Acts xvii. 18, it would have been "doctrines of gods," or of inferior deities, as objects of religious worship, which were *deified creatures,* such as they who are adored by the church of Rome.

Virgin Mary, the mother of our Lord, occupies a distinguished place. Her glories and prerogatives are exalted to such an extravagant degree, as to place her far above every other creature, whether in heaven or earth. Cardinal Bellarmine, in the regulations he lays down for religious worship, says, The Virgin Mary is to be worshipped with *hyperdulia*, thereby claiming for her that kind of worship which is not given to any other saint, however renowned for apostolic honours, exalted piety, or eminent usefulness. The prophet Jeremiah notices it as one of the grossest instances of the idolatry of God's ancient people, the Jews, that after the manner of the heathen they worshipped an idol, called "*the queen of heaven.*" (Jer. vii. xviii. 44. 17—19.) This title, "the queen of heaven," is, by the church of Rome, actually given to the Virgin Mary, who is adored by her with an idolatry hardly less gross than that which the prophet condemned in the Jews, as the subsequent remarks will fully show.

The worship of the Virgin Mary appears to have sprung up towards the latter end of the fourth century, as a result of the growth of image worship in the church. Epiphanius calls it "*the heresy of the women.*" About the time already mentioned, "a certain sect of women began to meet together for the express purpose of worshipping the Virgin Mary, by offering up cakes to her, which was, in fact, to adore her as a goddess. These cakes were

called *collyrides*, whence the offerers became distinguished by the title of *collyridians*. This superstitious ceremony of offering up cakes to the Virgin Mary, was probably the origin of that supreme adoration by which her worship has been since distinguished."* Against this new superstition Epiphanius most strongly protested, at the time, as unscriptural and idolatrous. A circumstance occurred in the fifth century, which favoured the growth of this superstition. It was common to give to Mary the title of θεοτόκος, or "*the mother of God.*" Nestorius, the bishop of Constantinople, objecting to that title as improper, substituted in its place the word χριστότοκος, or "*mother of Christ.*" He was, therefore, condemned as a heretic by the Council of Ephesus, A. D. 431, as derogating from the divinity of Christ, because he denied to the Virgin Mary the title of "*the mother of God.*" This supposed attempt to lower the dignity of Mary, led to consequences of an opposite nature: the most extravagant language was employed to set forth the dignity and super-exalted character of the mother of our Lord. Father Paul, in his History of the Council of Trent, tells us that, from this time, "The church, to inculcate the catholic truth in the minds of the faithful,

* Daubeny's Protestant Companion, p. 214. The reader can hardly fail to remark in this fact, the strong resemblance which exists between this account of the Virgin Mary, and that of the idol, called "the queen of heaven," mentioned Jer. vii. 18.

made often mention of her in the churches, as well of the east as of the west, with this short form of words, in Greek, *Maria* θεοτόκος; in Latin, *Maria Mater Dei*, mother of God. This being instituted only for the honour of Christ, was, by little and little, communicated also to the mother, and finally applied to her alone; and, therefore, when images began to multiply, Christ was painted as a babe in his mother's arms, to put us in mind of the worship due unto him, even in that age. But in progress of time it was turned into the worship of the mother, without the son, he remaining as an appendix in the picture. The writers and preachers, especially those who were contemplative, carried away with the torrent of the vulgar, leaving to mention Christ, invented with one accord new praises, epithets, and religious services; insomuch, that about the year 1050, a daily office was instituted to the blessed virgin, &c.; and in the next hundred years the worship so increased, that it came to the height, even to attribute that unto her which the Scriptures speak of the divine wisdom," &c.* Such appear to have been the origin and progress of the idolatrous worship of the Virgin Mary.

The nature and extent of the worship, rendered by the church of Rome to the Virgin Mary, may be gathered from the titles which they give, and the prayers which they offer to her. She is addressed as "a goddess"—"queen of heaven"—

* History of Council of Trent, p. 170.

"mother of divine grace"—"refuge of sinners"—"sovereign lady of angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, and all saints"—"patroness of the church"—"advocate of sinners." In the Romish books of devotion the virgin is addressed in prayer, in language only appropriate to the Deity. So early as the fifth century, St. Ephrem, of Edessa, thus invoked the aid of the virgin—"We fly to thy patronage, holy mother of God; *protect and guard us under the wings of thy mercy and kindness.*" St. Bonaventure, whose name appears in the Romish calendar, compiled an office of devotion to her honour from the Book of Psalms, applying to her the identical prayers and praises, which, in the Psalms, are addressed to Jehovah. Thus: "Have mercy upon me, O lady, according to thy great mercy"—"The heavens declare thy glory, O lady"—"O come, let us sing to our lady." In the Roman missal, now used by the English laity, many similar expressions of idolatrous worship of the virgin occur. In the ordinary mass, the worshipper says—"I confess to Almighty God, *to blessed Mary, ever* a virgin, to blessed Michael, &c., that I have sinned, &c. *Therefore I beseech the blessed Mary, &c. to pray to the Lord our God for me.*" In "the votive masses of the blessed Virgin Mary," the following expressions of adoration occur:—"Hail, holy mother, who didst bring forth the King, who reigns over heaven and earth for evermore"—

"Thou art truly happy, O sacred Virgin Mary, and most worthy of praise; for out of thee arose the sun of righteousness, Christ, our God." After the Eucharist, it is added—"Having received, O Lord, what is to advance our salvation; grant we may always be protected *by the patronage of blessed Mary, ever a virgin, in whose honour we have offered this sacrifice to thy majesty*." Extracts of this kind, from other books of devotion, might be multiplied: the following, however, must suffice:—"O Mary! mother of grace, sweet parent of mercy, do thou protect us from the enemy, and receive us in the hour of death." In a hymn in one of their "offices," the virgin is thus addressed:—"O blessed virgin, *who expiatest our sins*, with the *authority* of a mother, *command the Redeemer*." These idolatrous honours offered to the virgin were not confined to what it is usual to call the dark ages; the constant practice of the Roman Catholics in all countries, and an inspection of their books of devotion still in use, will clearly show that such idolatry is still a prominent part of the worship of the Romish church. One fact alone is sufficient to show that popery is the same in the nineteenth century as it was in the sixth. On the celebration of the feast of the assumption, on the 15th of August, 1826, the king of France, after the example of Louis XIII., dedicated himself, his kingdom, his family, and people, *to the holy virgin*, by presenting her statue in silver to

the cathedral of Notre Dame. The statue is to be annually conducted, on the day of the assumption, by the king and dignitaries of the state, in procession to the altar, when the archbishop of Paris is to give it his blessing after vespers. The following inscription appears on the statue:—

"Virgini Matri, se, regnum, familiam, populumque, avitæ pietatis æmulator, Carolus X. Rex Chritianissimus, vovet, dicat, et consecrat: Ann. Jubiliæ, 15 Augusti, 1826."

For such adoration of the virgin no warrant of holy Scripture is alleged, with the exception of two passages. The first is the language of the angelic salutation before the miraculous conception—"The angel said, Hail! highly favoured, the Lord is with thee! blessed art thou among women!" The other passage is the pious and grateful reflection of Mary herself, on the distinguished favour conferred on her—"Behold, from henceforth all generations shall call me blessed." In these passages there is nothing whatever to warrant the practice of adoring the virgin, of addressing prayers to her, or of rendering to her those acts of worship which have been noticed. Though all Protestants, in all ages, acknowledge that Mary, as the mother of our Lord, according to the flesh, was most highly honoured on this account, and is to be called *blessed* among women, they can discover nothing in holy Scripture to justify the titles, or the worship given to her in the Romish church.

But little mention is made of Mary in the gospels, and when she is mentioned it is under circumstances which seem intended rather to repress than to cherish that extravagant veneration with which she was subsequently regarded. When she discovered, at the marriage feast at Cana, a disposition to dictate to Jesus, as to the exercise of his miraculous powers, he replied—"Woman, what have I to do with thee? Mine hour is not come." Such a reply condemns the practice of such as pray to her to *command* her Son now, when she was rebuked for counselling him in the days of his flesh. On another occasion, when one came and told Jesus that his mother and his brethren were without, desiring to speak with him; "Who," said Jesus, "are my mother and my brethren? He that doeth the will of my Father, the same is my mother, my sister, and my brother." When a certain woman brake forth in the following strain of rapture concerning the mother of our Lord, "Blessed is the womb that bare thee, and the paps that gave thee suck;" Jesus replied, "*Yea, rather* blessed are they that hear the word of God and keep it." When dying on the cross, "Jesus saw his mother and the disciple, standing by, whom he loved, he saith unto his mother—Woman, behold thy Son! Then saith he to the disciple, Behold thy mother! and from that hour that disciple took her to his own home." Here was no intimation of any honours due to the virgin beyond the dis-

charge of filial attentions. Had our Lord intended that any religious honours, such as have been since rendered to her, should have been paid to her, that affecting interview would have been the most proper season for asserting her claims. "Amidst all the expressions of strong devotional feeling in the writings of the apostles, and in the history of the first church, when, upon the principle assumed by our opponents, the full force of such veneration would be displayed to the blessed virgin, we never meet with her name, or a single reference to her high and distinguished honours. Now, if the practice of the Roman Catholic church had obtained 'from the beginning,' it is morally impossible that so distinguishing and characteristic a feature of the system would have been so uniformly concealed. In one shape or another it would have been adverted to; and if no formal statements had appeared, incidental references would have proved the reality of such devout homage. But we meet with no references at all, and therefore the presumption is clear and unquestionable, that the New Testament churches knew nothing of the practice, and that its origin must have been subsequent to the period of primitive Christianity."

As little foundation exists in holy Scripture for the religious homage offered to other departed saints, as for that which the church of Rome offers the Virgin Mary. Even a slight inspection of the missals, breviaries, and other devotional books of

the church of Rome, will furnish abundant evidence that departed saints are honoured with that kind of worship which cannot be offered to mere creatures without the grossest idolatry: this is the case, not only in reference to apostles, martyrs, and confessors, but also in reference to many others who are designated as saints, and whose names are only preserved in the Romish calendar. It is urged, in palliation of this, that nothing more is intended by it than that honour which it is usual to pay to distinguished piety or eminent usefulness. It is evident, however, that the Romish worship of departed saints goes far beyond this; *their merits* are pleaded with God in prayer—they are invoked with the same expressions of homage and adoration with which God himself is invoked—they are entreated to intercede with God for their worshippers—to them is attributed the power to bestow those blessings of which God alone is the author and giver. In addition to the evidence of the truth of these representations, afforded by the practice and authorized formularies of the Romish church, we have the evidence of an Encyclical letter, of the present reigning pontiff, Gregory XVI. His holiness says—"We select for the date of our letter, this most joyful day, on which we celebrate the solemn festival of the most blessed Virgin's triumphant assumption into heaven, that she, who has been through every great calamity our patroness and protectress, may watch over us,

writing to you, *and lead our mind, by her heavenly influence*, to those counsels which may prove most salutary to Christ's flock." At the conclusion of this letter, the pope writes—"But that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, *who alone destroys heresies, who is our greatest hope, yea,* THE ENTIRE GROUND OF OUR HOPE. May she exert her patronage to draw down an efficacious blessing on our desires, our plans, and proceedings, in the present straitened condition of the Lord's flock. We will also *implore in humble prayer*, from Peter, the prince of the apostles, and from his fellow apostle Paul, that you may all stand as a wall, to prevent any other foundation than that which hath been laid; and, supported by this cheering hope, we have confidence that the author and finisher of faith, Jesus Christ, will at last console us in all the tribulations which have found us exceedingly." *

After such proofs of the nature and extent of the worship of departed saints, contrary to the command of Scripture, "Thou shalt worship the Lord thy God, and him only shalt thou serve," it is impossible to regard the worship of the church of Rome as other than *idolatrous*, inasmuch, as was the object of this chapter to show, a large portion of it is addressed to creatures.

* The Pope's Letter, from which the above are extracts, is published in the Laity's Directory for 1833.

In the following extract from the homily on Prayer, the church of England forcibly and happily protests against the idolatrous worship of creatures, so largely practised in the church of Rome, and exposes some of the fallacies by which it is attempted to justify it. "The sins of any man ought not to withhold him from praying unto the Lord his God. But if he be truly penitent and stedfast in faith, let him assure himself that the Lord will be merciful unto him and hear his prayers. O, but I dare not (will some man say) trouble God at all times with my prayers; we see that in kings' houses, and courts of princes, men cannot be admitted, unless they first use the help and means of some special nobleman, to come to the speech of the king, and to obtain the thing that they would have. To this reason doth St. Ambrose answer very well, writing upon the first chapter to the Romans. Therefore, saith he, we use to go unto the king by officers and noblemen, because the king is a mortal man, and knoweth not to whom he may commit the government of the commonwealth. But to have God our friend, from whom nothing is hid, we need not any helper that should further us with his good word, but only a devout and godly mind. And if it be so that we need one to entreat for us, why may we not content ourselves with that one Mediator which is at the right-hand of God the Father, and there liveth for ever, to make intercession for us?

(Heb. vii.) As the blood of Christ did redeem us on the cross, and cleanse us from our sins, even so it is now able to save all that come unto God by it. For Christ, sitting in heaven, hath an everlasting priesthood, and always prayeth to his Father for them that be penitent, obtaining, by virtue of his wounds, which are evermore in the sight of God, not only perfect remission of our sins, but also all other necessaries that we lack in this world; so that this only Mediator is sufficient in heaven, and needeth no others to help him. Why then do we pray one for another in this life? some man perchance will here demand. Forsooth, we are willed so to do, by the express commandment, both of Christ and his disciples, to declare therein, as well the faith we have in Christ towards God, as also the mutual charity that we bear one towards another, in that we pity our brother's case, and make our humble petition to God for him. But that we should pray unto saints, neither have we any commandment in all the Scripture, nor yet example, which we may safely follow. So that being done, without authority of God's word, it lacketh the ground of faith, and therefore cannot be acceptable before God. *For whatsoever is not of faith is sin.* And the apostle saith, that *faith cometh by hearing, and hearing by the word of God.* Yet thou wilt object further, that the saints in heaven pray for us, and that their prayer proceedeth of an earnest charity, that they have to-

wards their brethren on earth. Whereto it may be well answered, first, that no man knoweth whether they do pray for us or no. And if any will go about to prove it by the nature of charity, concluding, that because they did pray for men on earth, therefore they do much more the same now in heaven; then may it be said, by the same reason, that as oft as we do weep on earth, they do also weep in heaven, because, while they lived in this world, it is most certain and sure they did so. And for that place which is written in the Apocalypse, namely, that the angel did offer up the prayers of the saints upon the golden altar, it is properly meant, and ought also to be properly understood of those saints that are yet living on earth, and not of them that are dead; otherwise, what need were it that the angels should offer up their prayers, being now in heaven, before the face of Almighty God? But, admit the saints do pray for us, yet do we not know how, whether specially for them which call upon them, or else generally for all men, wishing well to every man alike. If they pray specially for them which call upon them, then it is like they hear our prayers, and also know our heart's desire. Which thing to be false, it is already proved, both by the Scriptures, and also by the authority of Augustine. Let us not, therefore, put our trust or confidence in the saints or martyrs that be dead. Let us not call upon them, or desire help at their hands; but

let us always lift up our hearts to God, in the name of his dear son Christ, for whose sake, as God hath promised to hear our prayers, so he will truly perform it. Invocation is a thing proper unto God, which, if we attribute unto the saints, it soundeth to their reproach, neither can they well bear it at our hands. When Paul had healed a certain lame man, which was impotent in his feet at Lystra, the people would have done sacrifice unto him and Barnabas, who, rending their clothes refused it, and exhorted them to worship the true God. (Acts xiv.) Likewise, in the Revelation, when St. John fell before the angels' feet to worship him, the angel would not permit him to do it, but commanded him that he should worship God. (Rev. xix.) Which examples declare unto us, that the saints and angels in heaven will not have us to do any honour unto them that is due and proper unto God. Let us not, therefore, any thing mistrust his goodness, let us not fear to come before the throne of his mercy, let us not seek the aid and help of saints, but let us come boldly ourselves, nothing doubting but God, for Christ's sake, in whom he is well pleased, will hear us without a spokesman, and accomplish our desire in all such things as shall be agreeable to his most holy will."*

* Homily on Prayer, second part.

CHAPTER III.

WORSHIP OF IMAGES AND RELICS.

Church of Rome.

"I most firmly declare that the images of Christ, and of the ever-virgin, mother of God, as also of the other saints, are to be had and retained; and that due honour and veneration are to be shown to them."

"The saints who reign together with Christ are to be venerated and invoked, &c.—*their relics are to be venerated.*"—*Trent. Profess. Art.* viii. ix.

Church of England.

"The Romish doctrine, concerning worshipping and adoration, as well of *images* as of relics, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God."—*Art.* xxii.

EUSEBIUS, who lived in the fourth century, and who is justly entitled to the rank of the Father of ecclesiastical history, who excelled all other writers in his diligent researches into apostolic history, condemned the worshippers of images as *idolators;* "Because," says he, "the men of old, of a *heathenish custom*, were wont, after that manner, to honour such as they counted saviours." "When the Empress Constantia desired Eusebius

to send her the image of Jesus Christ, he thus faithfully expostulated with her on the impropriety and absurdity of her request:—'What kind of image of Christ does your imperial majesty wish to have conveyed to you? Is it the image of his real and immutable nature, or is it that which he assumed for our sakes, when he was veiled in the form of a servant? With respect to the former, I presume you are not to learn that *no man hath known the Son, but the Father; neither hath any man known the Father but the Son, and he to whomsoever the Son will reveal him.*' But you ask for the image of Christ when he appeared in human form, clothed in a body similar to our own. Let me inform you, that the body is now blended with the glory of the Deity, and all that was mortal in it is absorbed in life."

The idolatrous veneration of images and relics was the offspring of the gross ignorance and superstition of the third and fourth centuries, when it was the custom to assimilate Christianity as much as possible with paganism. The pagans were every where accustomed to set up the images of their gods, and emperors, and others whom they had raised to the ranks of the gods, in their temples: to these, as objects of religious worship, they burnt incense and offered sacrifices. Though the more enlightened pagans attempted to justify their image worship, by the same reason by which the church of Rome justifies hers—by pretending that

the worship they offered was only of a *relative* kind, and not intended to be offered to the image itself, but to the being it represented—it is clear that the great mass of the worshippers recognized no distinction of this kind, but terminated their devotions in the images they adored. How abhorrent this species of heathen worship was to the primitive Christians, may be gathered from the fact of the edicts and severe measures of the first Christian emperors for its suppression; as also from the fact, that under pagan emperors, numerous Christians, though they might have saved their lives by a single act of devotion to an image, chose rather to suffer the pains of martyrdom than be guilty of idolatry.

No fact is more evident than this—that the primitive Christians, with anxious zeal, confined their worship to the one most high God, through his Son Jesus Christ—to them the adoration of the images of Christ and his saints was unknown. The Roman Emperor Adrian, who showed the Christians some favour, testified it by ordering the erection of temples for their worship, but strictly commanded that there should be no images in them, well knowing their utter aversion to the setting up of images in their places of religious worship. The heathen opponents of Christianity, because of the total absence of images in the worship of the Christians, branded them as *atheists*, who worshipped no God at all. From this charge the Christian

apologists defended themselves, by contending that image worship was unlawful, and by condemning the pagans for the practice of it. These facts, and the opposition subsequently made to the introduction of pictures and images into Christian worship, are fatal to the antiquity alleged by the church of Rome, in favour of the idolatrous practice now under consideration.

The testimony of Mosheim to the progress of superstition, in the fourth century, will clearly show the pagan origin of this and other corruptions of Christian worship. "An enormous train," he remarks, "of different superstitions were gradually substituted for true religion and genuine piety. This odious revolution proceeded from a variety of causes. A ridiculous precipitation, in receiving new opinions, *a preposterous desire of imitating the pagan rites, and of blending them with the Christian worship*, and that idle propensity which the generality of mankind have towards a gaudy and ostentatious religion, all contributed to establish the reign of superstition upon the ruins of Christianity. Accordingly, frequent pilgrimages were undertaken to Palestine, and to the tombs of the martyrs, as if there alone the sacred principles of virtue, and the certain hope of salvation, were to be acquired." "The public processions and supplications, by which the pagans endeavoured to appease their gods, were now adopted into the Christian worship, and celebrated in many places with great pomp

and magnificence. The virtues which had formerly been ascribed to the heathen temples, to their lustrations, to the statues of their gods and heroes, were now attributed to Christian churches, to water consecrated by certain forms of prayer, and to the images of holy men. And the same privileges that the former enjoyed, under the darkness of paganism, were conferred upon the latter under the light of the gospel, or, rather, under that cloud of superstition which was obscuring its glory. It is true, that, as yet images were not very common, nor were there any statues at all. But it is, at the same time, as undoubtedly certain, as it is extravagant and monstrous, that the worship of the martyrs was modelled, by degrees, according to the religious services that were paid to the gods before the coming of Christ."* The obvious reason for thus corrupting Christian worship, and assimilating it to the pagan rites, was to induce the pagans to regard with a more favourable eye, and to embrace more readily, Christianity. "Hence," Mosheim remarks, "it happened, that in these times, the religion of the Greeks and Romans differed very little, in its external appearance, from that of the Christians. They had both a most pompous and splendid ritual; gorgeous robes, mitres, tiaras, wax tapers, crosiers, processions, lustrations, images, gold and silver vases, and many such circumstances

* Mosheim's Ecclesiastical History, vol. i. p. 326, 327.

of pageantry, were equally to be seen in the heathen temples, and in the Christian churches."

The brevity prescribed to this work will render it inexpedient to pursue fully the history of the progress of the idolatrous veneration of images, the introduction of which into Christian worship was strenuously opposed by Epiphanius and others. Epiphanius in particular marked his holy zeal against such things. It is related of him, that going into a church, in the village of Anabletha, he found there a picture hanging up—whether it was the picture of Christ, or of some saint, we are not informed—which he instantly cut in pieces, as scandalous and contrary to the holy Scriptures; and desired John, bishop of Jerusalem, to take care for the future, that no such pictures were hung up in any church under his jurisdiction. It was not possible for the people to see the pictures and images of Christ and his saints in their churches long, without paying those marks of respect to them, which, in a short time, assumed the character of worship and adoration. This practice widely spread during the whole of the fifth century, though, as yet, it was unauthorized by any positive law of the church. It was condemned by the Council of Constantinople, convoked by Constantine Copronymus, A. D. 754, at which were present three hundred and thirty-eight bishops, from every part of the empire. "This synod, after a close examination of the Scriptures, the Fathers, and the six

preceding councils, upon the point in question, condemned all idolatry, the use of images and pictures representing Christ, &c.; and interdicted, under pain of anathema, any adoration or reverence of such images, as an insult to God, to Christ, and to the saints. The consequence of this synod was the overthrow of image worship throughout the east, except in such places as were at a considerable distance from the royal city."* About thirty years after, the second Council of Nice (A. D. 787) restored what the Council of Constantinople had abolished. This council was called by Irene, who held the reins of government as Regent, during the minority of her son, Constantine VII.; she was a bigoted worshipper of images and relics, and the zealous patroness of the growing superstitions of the church. From this synod the patriarchs of the church, with the exception of those of Constantinople and Rome, absented themselves. Irene, by her persuasions and threats, influenced the decision of the synod in favour of the worship of images, &c. "After much disputation, in which passages, feigned to be in favour of image service, were quoted from the Scriptures and the writings of the Fathers, and many false representations given, to afford a pretence for this heresy; it was decreed, that images might not only be had for historical use, but also for worship *(ad cultum)*

* Spanheim's Ecclesiastical Annals, p. 418.

in the temples; that they were to be kissed, venerated, worshipped, *(colendas,)* adored, *(adorandas,)* and honoured with wax lights, incense, and other rites; the religious worship, due to God alone, excepted. The last council at Constantinople was declared to be null and void."*

About seven years after the Council of Nice had restored the worship of images, the Council of Frankfort assembled, (A. D. 794,) by the authority of the Emperor Charlemagne: three hundred bishops are said to have assembled on this occasion from Italy, France, and Germany. This council revoked the decrees of that which had been held at Nice, and condemned, not only the worship of images, *(cultrum latriæ,)* but all other kinds of idolatry. Among others who attended this convocation was our own countryman, the learned Alcuinus, the emperor's tutor, who had previously distinguished himself by a learned treatise against image worship, addressed to the emperor in the name of the British bishops and princes, in which the acts of the Nicene Council were abundantly refuted from Scripture. This fact is interesting and important, as exhibiting the protest of the British church and nation at that time, against one of the principal corruptions of Christianity by the church of Rome.

The *last* general council of the Romish church,

* Spanheim, p. 418.

the Council of Trent, (to the decrees of which every popish priest is, in the present day, bound by solemn oath in all respects to conform,) at its twenty-fifth session, resolved on this canon:— "That the images of Christ, and of the virgin, mother of God, and other saints, are to be kept and reserved, especially in churches, and due honour and veneration to be given to them: not that any virtue or divinity is believed to be in them, for which they are to be worshipped, or that any thing is to be asked of them, or any confidence to be placed in them, as was formerly done by the heathen, who put their trust in idols; but because the honour which is rendered to images is referred to the prototypes which they represent: so that by the images which we kiss, and before which we prostrate and uncover ourselves, we adore Christ, and venerate the saints, whom the images represent."*

The extent to which the practice of adoring the

* "Imagines porrò Christi, Dei paræ Virginis, et aliorum sanctorum, in templis præsertim habendas et retinendas, eisque debitum honorem et venerationem impertiendam; non quòd credatur inesse aliqua in iis divinitas, vel virtus, propter quam sint colendæ; vel quod ab eis sit aliquid petendum; vel quòd fiducia in imaginibus sit figenda, veluti olim fiebat à Gentibus, quæ in idolis spem suam collo cabant; sed quoniam honos, qui eis exhibetur, refertur ad prototypa, quæ illæ repræsentant: ita ut per imagines, quas osculamur, et coram quibus caput aperimus et procumbimus, Christum adoremus; et sanctos, quorum illæ similitudinem gerunt, veneremur."—Sess. xxv.

pictures and images of Christ, of the Virgin Mary, and other saints, whose names appear in the Romish calendar, is carried in the Romish church, cannot be known from the practice of papists in a *Protestant* country. Expediency suggests that this species of worship should be practised less openly, and under greater limitations in Protestant states, where its condemnation would be instantly pronounced, and its idolatry made manifest, than in Roman Catholic countries, where the multitude are wedded to it by ignorance and superstition. This circumstance will explain the reason why, in the authorized catechisms, intended for the use of papists in a Protestant country, the second commandment, which forbids this, and every other species of idolatry, is given more at length; whereas, in those catechisms intended for the use of papists, in popish countries, *it is so abridged and mutilated as to contain no interdict of the idolatrous practice in question.*

It is not necessary here to adduce instances of this gross superstition—it is sufficient to remark, that in Roman Catholic countries the deluded worshippers may be seen bowing before, and kissing the images of their favourite saints, and bringing no small wealth to the church, by the votive offerings which they present at the shrines of the saints to whom they address their prayers, and whose favour they are anxious in this way to purchase. Though some of the more enlightened may not

confine their adoration to the image or the picture, but may refer it to the prototype represented by it, even the slightest knowledge of human nature is sufficient to show, that by far the greater number confine their devotion to the image, the picture, or the crucifix, which is before them. "The bias of human nature," as Bishop Burnett well remarks, "lies to sense, and to form gross imaginations of incorporeal objects; and, therefore, instead of gratifying these, we ought to wean our minds from them, and to raise them above them, all we can. Even men of speculation and abstraction feel nature in this grows too hard for them; but the vulgar is apt to fall so headlong into these conceits, that it looks like the laying of snares for them, to furnish them with such methods and helps for their having gross thoughts of spiritual objects."

But few remarks can be required on the subject of sacred *relics*, the veneration of which is closely connected with that of *images*. This superstition, together with that already noticed, sprung up in the fourth century. The remains of the true cross on which the Saviour died, and also the bones of the martyrs who suffered in his cause, were pretended to have been discovered:—these, in that age of superstition, were regarded as invaluable treasures; great virtue was ascribed to them, and many miracles were said to be wrought by them. It is not, therefore, surprising that the demand for such things should increase, and that many relics

should be palmed on the superstitious multitude as true and sacred, to the enriching of the churches, which were destitute of every claim to that character. In the fifth century so rapid had been the growth of this superstition, that the religious veneration at first shown to the relics of the cross, and of the saints, extended itself to clothes, stones, and ashes.* In the twelfth century, it had so greatly prevailed, that it gave rise to many vices and crimes. A great profusion of wealth and pomp was laid out in honouring them, and new devotions were invented for them :—they were deposited in gold and silver cases in the churches; and those churches which possessed the most precious relics were most frequented by the larger number of devotees, and most enriched by their offerings. "Relics were considered so valuable, that to beg, borrow, or steal them, were common occurrences, when they could not be had for money: such instances of superstition are numerous. Many important discoveries respecting relics were made in this century, (twelfth,) which are faithfully recorded by contemporary writers. A portion of the blood of Christ was found, and brought from the east, and the vest of Christ without seam was obtained in France," &c.†

* Spanheim, p. 326.

† Spanheim, p. 480. "I have before me a catalogue of some hundreds of relics, which are objects of popish devotion in several

The arguments by which papists attempt a justification of image worship, have less weight and plausibility than those which they urge in support of their other superstitions. They plead, as favouring their practice of setting up images, that various figures of cherubim, &c. were made by the command of God as symbolical representations in the Jewish temple :—but there is no proof whatever alleged, that these figures were for the purposes of worship and adoration. Much stress is laid on the erection, by divine command, of the "*brazen serpent*," in the wilderness, in support of images and pictures. The idolatrous use which

churches in France, Spain, and Italy. Many of them are too gross to appear in a modern publication. The least offensive are the arms, fingers, legs, and toes, of certain saints ; and some of them must have had as many limbs as a centipede ; for in Flanders, Spain, and France, there are no fewer than eight arms of St. Matthew, which would of course produce forty fingers, and these would enrich as many churches. The author of one catalogue in my possession assures his readers that he himself had seen three arms of St. Luke : and he could not tell how many St. Thomas à Becket had. Such relics are considered the treasure of the churches to which they belong, and in fact they bring no small gain to the church, as great sums are received annually from devout pilgrims, who come hundreds of miles to feast their eyes and warm their devotion by looking upon those limbs which would have been more honoured by being allowed to rest quietly in the earth. These pious relics are solemnly certified to be what they are said to be ; and many have proved themselves genuine by most stupendous miracles ; all which is piously be-ed by their devout worshippers."—*Protestant*, vol. ii. p. 10.

the Jews in a short time made of that representation, shows the fatal tendency of the practice of the Romish church, in justification of which it is adduced. The Jews, overlooking the design of God in the erection of the brazen serpent, converted it into an object of idolatrous veneration:—"*The children of Israel did burn incense unto it;*" therefore, by the divine command, Hezekiah "brake it into pieces, and called it *Nehushtan*," *i. e. brass-work.* (2 Kings xviii. 4.) This fact alone will go far to show the fallacy of the pretext usually assigned in justification of the setting up of images and pictures in the worship of God; namely, that it assists in fixing the wandering thoughts of the worshippers, and in raising their affections towards the objects of worship represented by them. That must be a languid and morbid piety indeed, which needs as auxiliaries to fix and enliven it, what is in direct violation of the command of God, and the direct tendency of which is to the commission of idolatry.

By whatever pleas it may be attempted to justify the practice, nothing appears more evident than this, that the reverential bowings, bendings of the knee, and prostrations before images and relics, in the church of Rome, is a direct violation of the express words of the second commandment. In the first precept of the decalogue, Jehovah interdicts acts of religious worship to any being, whether existing in reality or in the imagination, besides *himself*, the

one, only, and *true* God:—"*Thou shalt have none other gods before me.*" In the second command, every *material* representation of the true object of religious worship, whether by images, statues, or pictures, and every thing expressing an *act* of worship to such representation, are as clearly prohibited:—"Thou shalt not make to thyself any *graven image,* nor the *likeness* of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: *thou shalt not bow down to them, nor worship them.*" (Exod. xx. 3, 4.)* How careful God was to guard the Jews against such idolatry may be inferred from the repetition of this command: (Levit. xvi. 1:) "Ye shall make you no idols, nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it; for I am the Lord your God." That these commands were not merely ceremonial, and confined to the Jews, is clear from the language of our Lord when tempted by the devil to an idolatrous act of worship; he rebuked the tempter, by saying, "*It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*" The bowing of the head, bending of the knee, the prostrations of the body, and other expressions of adoration, to the pictures of Christ, of the Virgin, and other saints, as practised in the church of Rome, are clearly in direct violation of these express commands of God,

* See Appendix E.

and as clearly convict that church of the guilt of idolatry. Among the many proofs which might be adduced in proof of this grave charge, it will be sufficient to name only one—*the adoration of the cross* on Good Friday. The following extract from the office used on that day will show this:—

"After the prayers, the priest puts off his vestment, and taking from the altar the cross covered with a veil, he goes to the corner of the epistle, where he uncovers the top of it, and shows it to the people, singing the antiphon:—*Ecce lignum crucis—behold the wood of the cross.* Then the deacon and sub-deacon join with him in singing the rest—*In quô salus mundi pependit—on which the salvation of the world was hanged.* And the choir, prostrate on the ground, answers,—*Venite, adoremus—come, let us adore.* From thence the priest proceeds to the side of the epistle, where he uncovers the right-arm of the cross, singing a second time, *Ecce lignum*, as before. Lastly, he goes to the middle of the altar, and uncovers the whole cross, singing a third time, as before, *Ecce lignum.* After which he carries it to a place prepared before the altar, where he *adores* first himself, and then the clergy and laity, two and two, *all kneeling thrice on both knees, and kissing the feet of the crucifix.*" To remove all mistake as to the nature of the worship thus rendered to the cross, the Roman pontificale declares, that the

adoration to be given to the cross is *latria*, or the highest adoration which is given to God himself!

The church of England protests more at length against the idolatrous practice of worshipping images and relics, than against any other corruption of the church of Rome. In her homily against the peril of idolatry, she enters fully into the history of the rise and progress of idolatry in the Christian church, and most clearly convicts the church of Rome of that sin in worshipping saints, images, and relics. From this elaborate discourse the following extract alone can here be introduced :—

"Wherefore they be convict of foolishness and wickedness in making images of God and the Trinity, for that no image of God ought or can be made, as by the Scriptures and good reason evidently appeareth: yea, and once to desire an image of God, cometh of infidelity, thinking not God to be present, except they might see some sign or image of him: no image can be made of Christ but a lying image, (as the Scripture peculiarly calleth images lies,) for Christ is God and man. Seeing, therefore, that of the Godhead, which is the most excellent part, no images can be made, it is falsely called the image of Christ. Wherefore, images of Christ be not only defects, but also lies. Which reason serveth also for the images of saints, whose souls, the more excellent

parts of them, can by no images be represented and expressed. Wherefore they be no images of saints, whose souls reign in joy with God, but of the bodies of saints, which yet lie putrefied in their graves. Furthermore, no true image can be made of Christ's body, for it is unknown now of what form or countenance he was. Wherefore, seeing that religion ought to be grounded upon truth, images which cannot be without lies, ought not to be made, or put to any use of religion, or to be placed in churches or temples, places peculiarly appointed to true religion, and service of God. And thus much, that no true image of God, our Saviour Christ, or his saints, can be made: wherewithal is also confuted that their allegation, that images be the laymen's books. For, it is evident, by that which is afore rehearsed, that they teach no things of God, of our Saviour Christ, and of his saints, but lies and errors. Wherefore, either they be no books, or, if they be, they be false and lying books, the teachers of all error." *

* Hom. xvi. Third Part.

CHAPTER IV.

PUBLIC PRAYERS IN AN UNKNOWN TONGUE—OTHER RITES AND CEREMONIES OF THE CHURCH OF ROME—CONCLUDING REMARKS.

Church of Rome.

"I do, without doubt, receive and profess all things, which have been delivered, defined, and declared, by the sacred canons and œcumenical councils, especially by the holy Council of Trent; and all things contrary thereunto, and all heresies of whatsoever kind, which have been condemned, rejected, and anathematized by the church, I in like manner condemn, reject, and anathematize."—*Trent. Profess. Art.* xii.

Church of England.

"It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments, in a tongue not understanded of the people."

"The church of Rome hath erred, not only in their living, *and manner of ceremonies*, but also in matters of faith."—*Art.* xix. xxiii.

DIVINE worship is rather an act of the mind than of the body. "God is a *spirit*, and they that worship him, must worship him *in spirit* and *in truth*." The various acts of divine worship—and this especially applies to public prayers—were intended to raise our thoughts to things spiritual, and to aid us

in holy communion with the Father of our spirits. It must, therefore, be evident that every mode of religious worship which calls for "bodily exercise" alone, and which fails to secure the great ends for which the worship of God was ordained, is absurd and anti-scriptural. These remarks, though applicable to the whole of the worship of the church of Rome, will apply with peculiar force to the peculiar practice of that church in offering up public prayers, and ministering the sacraments in a language not generally understood by the people.

While the church was confined to the Roman empire, in which the Latin language was generally understood, there was no reason why the service of the church should not be performed in that language, as but few could be found who did not understand it. As the Roman empire declined, its language also declined, and soon ceased, especially in all the western provinces, to be generally understood by the people. It therefore seemed reasonable in this case, and especially in the case of other nations to whom the gospel was introduced, that each people should be permitted to serve God in their own vernacular tongue. To a change so just and reasonable, the Roman pontiffs were opposed in the eleventh century. Among the reasons for this opposition may be stated the following:—It was imagined that by continuing the service of the church every where in the same language, the unity and uniformity of the church would be most

effectually preserved. It was also no less effectual as a means of keeping the people in a state of dependence on the clergy, by keeping them in ignorance. It was also a matter of considerable convenience to the clergy, who, as missionaries, converted barbarous nations to Christianity:—the custom of celebrating divine worship in the Latin language spared them the trouble of acquiring a knowledge of the languages of the people to whom their mission was directed. To these reasons may be added another—the Roman pontiffs not unfrequently bestowed the best benefices in Europe upon foreigners; expediency therefore suggested the continuance of the service of God in the Latin language; had it been required or allowed to every people to have their religious services performed in their own tongue, these dependents on the Roman pontiffs would have been ineligible to their benefices before they had acquired the language of the flocks assigned to their ghostly care. The Council of Trent, which decreed the continuance of this unreasonable and unscriptural practice, urged as reasons against a departure from it,—"*the inconvenience which would follow: all would think themselves divines: the authority of prelates would be disesteemed, and all would become heretics.*"

This practice is clearly contrary to that of the primitive church, which for several centuries celebrated the worship of God in the language of the

nations converted to Christianity. "In the primitive church," says Bishop Jewell, in his reply to Harding, the Jesuit, "the service was every where ministered in the vulgar tongue. I have proved not only that the nations that understood Greek or Latin had their service in the Greek or Latin tongue, but by Theodoretus, Sozomenus, St. Ambrose, and St. Jerome, that the Syrians had their service in the Syrian tongue; but by St. Basil, that the Egyptians had their service in the Egyptian tongue: the Lybians, the Thebans, the Palestines, the Arabians, and the Phœnicians, each of them in their own tongue: by Origen, that all barbarous people had their services in their several barbarous tongues: by Sulpicius, that the people of France, then called Gallia, had their service in the French tongue. St. Jerome saith, *Vox quidem dissona, sed una religio. Tot pene psallentium chori, quot gentium diversitates.* To be short, I have proved by St. Chrysostom, and Lyra, and others, that there can no manner of profit redound unto the people, of prayers made in a strange tongue." *

The discourse of St. Paul, in his first epistle to the Corinthians, fourteenth chapter, so fully exposes and condemns the practice of the church of Rome now under consideration, that a few remarks

* The learned Brerewood, in his work of Diversity of Languages and Religions, &c. in chap. xxvi. proves the same more fully.

on the apostle's reasoning will be necessary. In the church of Corinth, the miraculous gift of tongues, which God had granted for the propagation of the gospel among all nations, was abused to purposes of ostentation. The apostle first condemns the practice of *preaching* in an unknown tongue, and then uses the very same arguments against *praying* in an unknown tongue. "If I pray," he says, "in an unknown tongue, my spirit prayeth, but my understanding is unfruitful," *i. e.* I promote not the edification of others who know not the language in which I pray. "What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say, Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than you all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." The apostle closes this admirable discourse with the exhortation, "Let all things be done decently." Had it been the apostle's express object to expose the practice of the church of Rome in offering up public prayers, and ministering the sacraments in an unknown tongue,

it is difficult to imagine what he could have written more fully to the purpose.

"But though we had not the apostle's express command and arguments for the use of a known tongue in the worship of God, yet the very nature of prayer does plainly require and suppose it. Prayer is a reasonable service; and therefore it is not a lip-labour only, but an action of the soul. It consists indeed of several parts, *i. e.* confession, petition, intercession, and thanksgiving: but in each of these our mind is concerned. We do thereby unbosom ourselves, and make our heavenly Father acquainted with the most retired thoughts of our hearts. We open our guilt and confess our shame; we beg supply of our own and other men's wants, and return our humble acknowledgments of God's undeserved mercies. And it is in the exercise of these our inward affections, of our love and fear, our hope and trust, our sorrow, submission, gratitude, and charity, that the essence of prayer does consist. But now, how can any man perform these things in an unknown tongue?—how can he confess his sins with true contrition, or earnestly beg God's assisting grace with true devotion, who is so little acquainted with the sense of the words he utters, that for aught he knows, he is repeating something to a quite different purpose?—how can he pray in faith, that is, with a full persuasion of God's readiness to grant that very petition, when he knows not what that petition is which he is per-

suaded God will grant him? Nay, perhaps he cannot tell whether the prayer he offers up be a petition, or thanksgiving, or something else. It is impossible in such a case to have proper affections in our worship, and therefore we cannot but offer the sacrifice of fools. Nay, a parrot may as well pray for any Christian grace, as that person who says his prayers in an unknown tongue: for neither of them is conscious of what is desired, and each of them understands the words alike." *

It is by no means a sufficient reply to these objections, to urge, that though the public prayers are read in Latin, the greatest part of them are translated in the offices of devotion, *which has, however, only been the case since the Reformation*; and, as Bishop Burnett observes, "in those nations only where the scandal that is given by an unknown language might have, as they apprehend, ill effects." Of what use, it may justly be demanded, can such a translation be to the multitudes who attend on the Romish worship, who are unable to read? Thus, notwithstanding this help to those able to read a translation of the prayers publicly recited in an unknown tongue, the great mass of the poor and uninstructed members of the church of Rome are listeners to sounds they do not understand; and in the most solemn and interesting parts of divine worship, are left destitute of every help to direct them in the aspirations of their souls to God.

* Bennett's Confutation of Popery, p. 177, 178.

"They have nothing but noise and show to amuse them, which how much soever they may strike upon and entertain the senses, yet they cannot affect the heart or excite the mind: so that the natural effect of such a way of worship is to make religion a pageantry, and the public service of God an opera."

The church of England shook off this corruption of the worship of God at the time of the Reformation, and appointed that the religious formularies of devotion to be used in the service of God should be in the vulgar tongue. The following extract from the homily of common prayer exhibits alike the protest of the church of England against the corrupt practice of the Romish church, and the justification of the more scriptural service which she has adopted in its place.

"Although reason, if it might rule, would soon persuade us to have our common prayer and administration of sacraments in a known tongue, both for that to pray commonly, is for a multitude to ask one and the same thing with one voice, and one consent of mind; and to administer a sacrament is, by the word and element, to preach to the receiver the inward and invisible grace of God; and also for that both these exercises were first instituted, and are still continued, to the end that the congregation of Christ might from time to time be put in remembrance of their unity in Christ, and that, as members all of one body, they ought,

both in prayers and otherwise, to seek and desire one another's commodity, and not their own, without others: yet shall we not need to flee to reasons and proofs in this matter, sith we have both the plain and manifest words of Scripture, and also the consent of the most learned and ancient writers, to commend the prayers of the congregation in a known tongue. First, Paul to the Corinthians saith, *Let all things be done to edification.* (1 Cor. xiv.) Which cannot be, unless common prayers, and administration of sacraments, be in a tongue known to the people. For where the prayers spoken by the minister, and the words in the administration of the sacraments, be not understood of them that be present, they cannot thereby be edified."

"If ever it had been tolerable to use strange tongues in the congregation, the same might have been in the time of Paul and the other apostles. For it might then have persuaded some to embrace the gospel, when they had heard men that were Hebrews born, and unlearned, speak the Greek, the Latin, and other languages. But Paul thought it not tolerable then: and shall we use it now, when no man cometh by that knowledge of tongues otherwise than by diligent and earnest study? God forbid! For we should by that means bring all our church exercises to frivolous superstition, and make them altogether unfruitful." *

* Hom. xxi.

It would extend this inquiry beyond all reasonable limits, to take particular notice of the other numerous rites and ceremonies connected with the worship and practice of the church of Rome:—such as the burning of incense, holy water, the consecration of candles by solemn prayer, and lighting them up in the worship of God in the daytime,—the ceremony of applying ashes in the form of a cross to the heads of the faithful on Ash Wednesday,—pilgrimages to holy places,—abstinence from meats,—mortifications of the body, with many other ceremonies of a like nature. For these things we find no warrant in the religion of Christ as revealed in the New Testament, or precedent in the practice of the primitive church. As vital religion declined in the Christian church, these superstitious rites, many of which are of Pagan origin, were introduced. With all that was corrupt in doctrine, the church of England shook off this yoke of anti-christian ceremonies at the time of the Reformation. Her reasons for so doing are best stated in the words of her Apology by Bishop Jewell:—

"We know that St. Augustine previously complained of the vast number of impertinent ceremonies in his time, and therefore we have cut off a great many of them, because we know they were afflictive to the consciences of men, and burdensome to the church of God. Yet we still retain, and religiously use, not only all those which we

know were delivered to the church by the apostles, but some others which we saw might be borne without any inconvenience, because, as St. Paul commands, we desire all things in the religious assemblies should be done decently and in order: but then, as to all those that were very superstitious and base, or ridiculous, or contrary to the Scriptures, or did not seem to befit sober men, an infinite number of which are still to be found among papists; we have rejected all these, I say, without excepting any one of them, because we would not have the service of God any longer contaminated with such fooleries."

Having brought this examination of the errors and corruptions of the church of Rome to the point proposed, and exhibited the faithful protest of the church of England against them; a brief comparison between the genius and tendency of the two systems of Popery and Protestantism, will be a proper conclusion of the present undertaking. A few only of the distinguishing characteristics of the two systems can here be noticed.

Popery offers no certain and satisfactory guide to the anxious inquirer after divine truth:—Protestantism, on the contrary, points to the written

word of God as a sure guide in all matters relating to Christian faith and practice. While the church of Rome professedly acknowledges the divine inspiration of the sacred Scriptures, she denies that they are to be received as the *sole* and *sufficient* rule of faith and practice,—she contends that the traditions of the church, both written and oral, together with the decisions of councils, are to be received as of equal authority with holy Scripture. The anxious inquirer after truth is consequently not allowed to seek the information he desires from the unerring standard of the word of God—he must receive what the Bible teaches him only *in that sense* in which his church interprets it—however opposed that interpretation may happen to be to the obvious and literal meaning of sacred Scripture. To doubt the interpretation of the church involves him in the sin of heresy. Thus, amidst the uncertainty of tradition, and the conflicting decisions of the councils and doctors of his church, he is left in painful uncertainty as to what is *truth* in matters most essential to his comfort. Protestantism, on the contrary, directs the anxious inquirer to the divinely inspired and written word of God as the source of truth and the rule of faith. She says, "Search the Scriptures—they contain the infallible words of the God of truth—they alone contain the revelation of the divine will to guide your faith and practice; though the teachings and writings of men, and the decisions of the church,

are valuable and useful to direct you, they are only to be received as they accord with the word of the living God—to the law and to the testimony, if they speak not according to this word, it is because there is no light in them." The tendency of the two systems, in this point of view, must be obvious to every reflecting mind. The inquirer after truth in the church of Rome has no sufficient inducement to search or value holy Scripture:—his satisfaction, if indeed it deserves the name, is the result of the implicit submission of his mind to the dicta of his church. The satisfaction of the anxious inquirer after truth in the Protestant church arises from the holy Scriptures, it springs from the conviction of his understanding, and the testimony of his conscience:—"his faith stands not in the wisdom of man, but in the power of God." Various consequences result from this difference of appeal as to the standard of truth. The papist, who is taught by his church not to look to sacred Scriptures as the sole or sufficient rule of his faith, has but little esteem or reverence for them; hence the destitution and ignorance of the Scriptures which so lamentably prevail among Roman Catholics; and, on the contrary, the reverence, esteem, circulation, and knowledge, of the sacred writings so manifest among Protestants. Another consequence of this difference in the two systems is, that in the one church, dogmas are embraced as articles of faith equally opposed to the principles of reason and

sense; while in the Protestant church, that alone is required to be believed which is in accordance with right reason, and the word of God. To believe, as the church of Rome requires, that the elements of *bread* and *wine*, which sense tells us really remain bread and wine after the priest has consecrated them, are converted into the real *body and blood, humanity and divinity, of Christ*, is a prostration of reason of the grossest kind:—the same might be instanced in reference to other dogmas of that church. Protestantism, on the contrary, appealing only to the written word of God, requires nothing to be believed as an article of faith, which is opposed either to the principles of reason or sense. The one system demands implicit faith, which brings the mind into a state of degrading and unresisting submission: the other unfetters, expands, exalts, and felicitates the soul.

Popery fails to direct the trembling penitent to the true source of relief, under the burden of conscious guilt:—Protestantism, on the contrary, points to the only true source of comfort, and to a sure foundation of hope. We take, for the sake of illustration, the case of an individual who has attained to a knowledge of his guilt and danger as a sinner—he feels "the remembrance of his sins grievous and the burden of them intolerable,"—he anxiously inquires, "What must I do to be saved?" In this state of mental anxiety he repairs to the church of Rome. What does she require as the

means of relief to the penitent? He must make a full and unreserved confession of his sins to the priest—he must submit to such acts of penance as his ghostly adviser prescribes; this done, he receives from mortal lips the absolution of his sins. It is true, he may hear of the merits of the Saviour, but on these *alone* he is not permitted to build his trembling hope. He is taught that he must acquire some merit of his own, which, associated with the merit of the Saviour, will entitle him to the divine favour and eternal life. Yea, more, he is taught, that although God pardons his sins, and delivers him from eternal wrath which they merited, yet he must make satisfaction for his sins by the endurance of temporal punishments due to them, either in this life, or in purgatory after death. It is easy to perceive how ill-adapted, and how totally insufficient, is such a system of religion, to meet the wants, and allay the anxious fears of the awakened penitent. Let the penitent go with his anxious inquiry, "What must I do to be saved?" to the Protestant church. Protestantism directs his attention to the cross of Christ, and says, "Believe in the Lord Jesus Christ, and thou shalt be saved—the blood of Jesus Christ, God's dear Son, cleanseth us from all sin." Instead of calling upon the penitent to do some hard thing to entitle him to the favour of God and eternal life, she points him to the merits of Christ as the only source of comfort, and the foundation of hope,—"we are accounted

righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deserving." While Protestantism insists on repentance and good works, as evidences of faith, without which no one can be saved, she requires not these as the *meritorious* conditions of salvation. To the free mercy of God, through Christ, she directs the attention of the trembling sinner, assuring him that sincere reliance here, attested by a holy life, is the sure evidence of the pardon of sin and of everlasting life. It can hardly be necessary to ask which of these two systems is best adapted to bring relief to the mind of the humble penitent? Protestants, without boasting, may challenge to their own the superiority, and say, "Their rock is not as our rock, even our enemies themselves being judges!"

Popery leads to unscriptural views of the nature of real religion—Protestantism exhibits and maintains its true character and excellency. It is not intended by this comparison to insinuate, that real religion does not exist in the church of Rome, or that there have not been, and that there are not, in that communion, many bright examples of pure and undefiled religion. The comparison applies to the tendency of the *systems* in question; the remarks must, therefore, in reference to both, be general. The design of the Christian religion is principally to make known to our fallen race the

only way of access to, and acceptance with, God: in what respects Popery fails to accomplish this great end has been already noticed: she proposes other foundations of hope than that only and sure foundation of hope, which the gospel reveals. The doctrines and practices of the church of Rome lead to most unscriptural views of the nature of real religion. External rites and ceremonies are substituted in the place of the devotion of the heart, and of the essentials of the Christian character. What is visible and external in religion is regarded instead of what is internal and holy. If a man attends to the requirements of the church—confesses regularly to the priest—performs the penances enjoined—receives absolution from his priest—he is a good Catholic. It is not necessary or pleasant here to enlarge; enough has been stated to show that such a system fails to exhibit the true character, and to secure the holy claims of the religion of Christ.

We turn from Popery to Protestantism. Instead of confession of sin to a priest, Protestantism inculcates confession of sin to God. Instead of teaching that acts of penance constitute meritorious repentance, Protestantism insists on the contrition and humiliation of the heart before God, as essential to genuine repentance. Instead of pilgrimages, mortifications of the body, fastings, merits of saints to recommend us to God, Protestantism insists on faith in the atonement of Christ as necessary to

salvation. Instead of palliating the evil of sin, as the church of Rome does, by the unscriptural distinction of sins into those which are *mortal* and *venial*, Protestantism condemns all sin as "exceedingly sinful," and requires us "to deny all ungodliness and worldly lusts, to live soberly, and righteously, and godly, in the present evil world." Instead of teaching us to condemn all as heretics, who differ from us in religion, as the church of Rome does, Protestantism inculcates love to "all who love our Lord Jesus Christ in sincerity and truth, both theirs and ours." If, then, the tree be known by its fruits, it will require no arguments beyond those involved in the statements now made, to show that the tendency of genuine Protestantism is directly to exhibit the character, and to secure the high and holy claims of the religion of Christ.

There is one other point of contrast which will go far to establish the truth of the remarks which have been suggested, viz. *Popery tends to irreligion and infidelity, while Protestantism secures holiness and faith.* The moral tendencies of Popery may be justly inferred from its principles, and from the natural and obvious operation of those principles, in the general conduct and habits of those who profess them. Various circumstances, such as early instruction and local connexions, may modify the operation of those principles. For these reasons, it is necessary to judge of the ten-

dency of Popery, not by what it appears in a *Protestant* country, where there is much to restrain and counteract its principles; but by the unrestrained tendency and effects of it, in those countries where it is the dominant faith. Severe as the remark may appear, religion is rather hindered than promoted by Popery. The distinction of sins into *mortal* and *venial* is one which lowers the tone of moral feeling against sin. The conscience is seared by the practice of absolution, and the facility with which it may be obtained in the church of Rome; the doctrine of the efficacy of extreme unction, at the last moment of life, and of masses to release souls from purgatory, directly tends to lessen, in the minds of those who have embraced those notions, the obligations to abstain from sin and to live a life of holiness. To this may be added, the opposition of the church of Rome to the circulation of the holy Scriptures among her people, tends to perpetuate ignorance and promote irreligion and infidelity. The state of morals in Roman Catholic countries, as contrasted with that in Protestant countries, affords melancholy proof of the truth of these remarks. The following picture, drawn by a pious and talented clergyman of the church of England, during a visit to Italy, where he had full opportunity of judging of the effects of Popery, might be confirmed by the testimony of other Christian travellers. "What," says he, "is the general moral effect of this system? It neither

sanctifies nor saves. A depth of vice, glossed over with outward forms of decency, eats as doth a canker. Voluptuousness, impurity, dishonesty, cunning, hypocrisy, every vice prevails, just as Popery has the more complete sway. The dreadful profanation of the sabbath has, by proscription, become fixed. All the holy ends of it are forgotten, unknown, obliterated. It is the habitual season of unrestrained pleasure. I speak generally, for there are, doubtless, multitudes of individual Catholics who serve God in sincerity and truth; and who, disregarding the accumulations heaped on the foundation of faith, build on Jesus Christ, and him crucified. There is one class of persons in Catholic countries which I compassionate from my heart. They are not sunk into superstition, nor have they imbibed the piety of true disciples of Christ; but, having been educated during the revolution, have acquired a general boldness and liberality of sentiment, see through much of the mummery of Popery, detect the spirit and aims of a worldly-minded priesthood, are disgusted at the revival of the Jesuits, the opposition to the Bible Society, the resistance to education, the disturbance and removal of the most pious and worthy pastors and professors, &c.; and yet they are not in earnest enough about religion to take a decided part; the objections of infidels dwell upon their minds; the fear of reproach prevents their

quitting the Roman communion; there is nothing in the Protestantism they are acquainted with to show them a more excellent way. Thus they glide down the fatal stream with others, dissatisfied, and yet unconverted."*

The principles and practices of Popery have had no less tendency in promoting the growth of infidelity, especially in those states where it is the dominant faith: hence infidelity has not inaptly been called, *Popery run to seed.* In Roman Catholic countries there are many thinking persons who see through all the mummery of the popish religion. Unaccustomed to judge of Christianity by the New Testament, they estimate its character and tendency by the only visible form of it, presented before their eyes in the doctrines and practices of the Romish church. What they behold induces them to abandon all reverence for Christianity, and to embrace infidelity. It is a melancholy fact, that infidelity prevails on the continent of Europe in an awful degree: in France, in Spain, in Portugal, and in Italy, it is a well-known fact, that the larger proportion of educated persons are avowed sceptics, or confirmed unbelievers: nor need this excite surprise, seeing they know Christianity *only* in its corrupt form, as exhibited by the Romish church, and therefore they reject and despise it.

* "Letters from an Absent Brother," vol. ii. p. 254.

How great, then, the debt of gratitude which Protestants owe to God for their emancipation from Popery, and for that more scriptural faith, which, while it enlightens the mind, cheers the heart, and purifies the life. How powerful the motives of attachment to that church, which has, throughout this inquiry, been exhibited under the character of God's special and faithful witness against the errors and corruptions of the church of Rome. While they profess a holier and a better faith, let them never forget the sacred obligation of maintaining and exhibiting its superiority, in the sublimity of their principles, and the sanctity of their lives. Let them pity and pray for, and use all legitimate means, that the millions, under that debasing superstition from which they have been happily delivered, may be enlightened by the light of heavenly truth, and be blessed with that liberty wherewith Christ hath made us free.

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NOTE A.—Page 137.

Indulgences.

SINCE the Reformation, which opened the eyes of multitudes to the horrid impiety of the doctrine and practice of the church of Rome, in the sale of pardons and indulgences, many attempts have been made by the writers of that church, to prove that in these matters they are misrepresented and calumniated by Protestants. For this reason, a few additional remarks on this subject appear to be necessary.

The practice of the church of Rome, in the sale of pardons and indulgences, it has been already stated, originated in a custom which obtained early in the Christian church. They of the Christian community who had disgraced their religious profession, by the commission of offences which brought them under the censures of the church, were enjoined various acts of penance; to these they were required to submit, as evidence of their repentance, and in order to their restoration to the full privileges of the Christian church. As the church became more corrupt in doctrine, she became more lax in her dis-

cipline. A remission of the penances enjoined, after a while, was easily obtained by the payment of a sum of money, or by the performance of certain deeds, deemed meritorious by the church. This entitled the individual to what was called an "*indulgence*." The matter did not long rest here: the remission of penances, the power of which was claimed by the pope, prepared the way for the remission of sins. "The doctrine of indulgences," says Bishop Bull, "as it was before the Council of Trent, and hath been since taught in the church of Rome, is big with gross errors. It depends on the fiction of purgatory, it supposeth a superfluity of the satisfaction of the saints, which being jumbled together *(horreo referens)* with the merits and satisfaction of our Saviour, make up one treasury of the church; that the bishop of Rome keeps the key of it, as having the sole power of granting indulgences, either by himself immediately, or by others commissioned from him; lastly, it very absurdly extends the effect of the power of the keys, left by Christ in his church, to men in the other world."

In the twelfth century the popes boldly claimed the power of granting pardons and indulgences. The facility with which the pardon of every kind of sin could be obtained for money, opened a door to very great abuses. By the fifteenth century the sale of pardons and indulgences had become almost a common traffic. "It was," says Spanheim, "the mint which coined money for the Romish church; the gold mine for profligate nephews and natural children; the nerves of the papal wars; the means of liquidating debt; and the inexhaustible fountain of luxury to the popes, cardinals, and bishops. Indulgences were therefore granted with great frequency, and with no sparing hand. A public sale of them was generally preceded by some specious pretext; for instance, the reduction of the Greeks under the yoke of the Latin church, or a war with heretics, or a crusade against the Neapolitans,

Too often, the pretences for selling indulgences were, reality, bloody, idolatrous, or superstitious."* In vain the Council of Constance pronounce against the impiety of this practice. Under the pontificates of Alexander and Leo X., this impious traffic appears to have attained its climax, and may be justly regarded as the proximate cause of the Reformation. The latter, Pope Leo X., who was the most expensive and luxurious of all the popes, sent his agents into various parts of Europe, with full power to sell remission of every kind and degree of sin. So profitable was this traffic, and so great the necessities of Leo and his fair sister, that in Germany alone the practice was repeated thrice in the space of three years, namely, in the years 1514, 1516, and 1517. John Tetzel, a dominican friar, was employed in this affair, and accompanied his offers to sell indulgences with the most impudent and shameless language, declaring that 'the souls of deceased persons would fly from purgatory to heaven, as soon as the jingling of the money, paid for the indulgence, was heard in his box.' The price of a plenary absolution of every sin was *ten shillings*, and Christians were persuaded that they might, at this small expense, ensure a safe entrance into the regions of purity, holiness, and joy. The pretexts which were urged to excuse the sale of indulgences were—the expense of building St. Peter's church, the necessary preparations to resist the threatened invasion of the Turks, and some other trifling reasons; but the true cause is to be found in the luxury and prodigality of Leo and his sister. The circumstance of such repeated sales of pardon for sin, roused the spirit of Martin Luther, and other eminent men, to rescue the church from worse than Egyptian bondage."†

About the commencement of the sixteenth century, a book, entitled "The Tax of the Apostolic Chancery," (Tax Cancellariæ Apostolicæ,) was published at Rome,

* Ecclesiastical Annals, p. 601. † Ibid, p. 639, 640.

and is still extant, which places the doctrine and practice of the Romish church, in the sale of pardons and indulgences, in its true light. In this book, the price for the absolution of all those sins, which the pope claimed the power of remitting, is fixed. The following items specified in that book will suffice:—For procuring abortion, the sum fixed for a pardon is, seven shillings and sixpence; for simony, ten shillings and sixpence; for sacrilege, ten shillings and sixpence; for a false oath in a criminal case, nine shillings; for robbing, twelve shillings; for burning a neighbour's house, twelve shillings; for defiling a virgin, nine shillings; for murdering a layman, seven shillings and sixpence; for killing a father or mother, wife or sister, ten shillings and sixpence; for laying violent hands on a clergyman, so it be not to the effusion of blood, ten shillings and sixpence; a priest for keeping a concubine, ten shillings and sixpence, though no sum could obtain for him the remission of the sin of contracting marriage! for licence to eat flesh in Lent, ten shillings and sixpence; for forging letters apostolical, one pound seven shillings, &c. &c. This book was printed at Rome, 1514; at Cologne, 1515; at Paris, 1520, 1545, and 1625. The Papists, when they saw the use which Protestants made of this book against the church of Rome, put it into the list of prohibited books. The Protestant princes inserted this book among the causes of their rejection of the Council of Trent. Claudius Espencianus, a learned doctor of the Romish church, justly complains of this book. "There is," he says, "exposed to sale, and easily to be had by any one who will be at the charge of purchasing it, a book openly and publicly printed here, and which may be had now, as well as formerly, entitled, *The Tax of the Apostolical Chamber, or Chancery*, whereby may be learned more sorts of wickedness, than from all the summists and the summaries of all vices, *and a licence for most of them*, but an absolution for all, is offered to such as will bid well for it." After lamenting

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centuries of Christianity, had passed through visions of perfection to licentious manners. The compulsory celibacy of the clergy drove them into the same road, though it did not push them so far. The prohibitions of councils every where attest the prevalence of concubinage, which, in many countries, was considered as a sort of inferior marriage, and which the clergy had many means of concealing, or of speciously disguising. In the west it was altogether impossible that many of a body of men, newly forbidden to form connexions, which all around them cherished, and which had been among themselves once regarded as lawful and sacredly binding, not trained to subdue their passions by a rigorous education, remote from the inspection and censure of all those whose disapprobation they dreaded, should not abuse their boundless power over the ignorant, uninquisitive, submissive people, among whom they were dispersed by the indulgence of a profligacy still more undistinguishing than concubinage. The manners and morals of the European clergy may be in some manner estimated from the state of Rome in the ninth and tenth centuries, under a succession of popes, either pageants or monsters, who commonly owed their rise and downfall to crimes. The unnatural restraint, which thus ended in a general dissolution of manners, had also the effect of strengthening the ecclesiastical power, and of tempting the clerical leaders to abuse their strength. They soon perceived, that by excluding the clergy from marriage, their connexion with society was loosened, and the affections which might balance their attachment to the interest of their order were weakened. Domestic relations no longer restrained the ambition of a body, whose members throughout Christendom were already linked together by stronger ties than those which united them to their countrymen, and who were more firmly attached to the papal throne than to that of their own sovereigns. Thus, it appears that an institution formed by pure feelings, was seized by ambition as one of

its most effectual instruments; that the pursuit of unattainable austerity terminated in more than common licentiousness; and that those who were appointed to preach peace and charity became turbulent and insatiable usurpers. It is not to be forgotten, that during the whole of this corrupting process it was mightily aided by those arts of self-delusion which brought the clergy to regard the power of their body as the only restraint on lawless violence, and to believe that their own grandeur was inseparable from the promotion of religion and the well-being of society."—Vol. i, p. 46, 47.

Note C.—Page 191.

Consubstantiation—The Real Presence.

Some have accused the church of England, and other Protestant churches, in using the expression, "*the real presence* in the sacraments," as symbolizing in some degree with the church of Rome, and as giving an advantage to the advocates of transubstantiation. The late Sir James Mackintosh says, in his remarks on the Reformation, "The subject of fiercest controversy among Protestants was the nature of the sacrament of the Lord's Supper. A rejection, by all Protestants, of the ancient doctrine or language which represented the bread and wine to be, in that sacred rite, transubstantiated into the body and blood of Christ, was, of all Protestant deviations, that which most excited the dread and horror of pious Catholics, who considered the heretics as thus cutting asunder the closest ties which bound the devout heart to the Deity. Yet Luther only substituted one unintelligible term, '*consubstantiation*,'

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not endeavour to raise half-a-crown to secure a mass for the repose of the soul of a departed relative, who he is taught by his church to believe is suffering the torments of purgatory?

The following copies of receipts are taken from "The Protestant," a work which contains much valuable and curious information on the subject of Popery:—

"Oct. 17th, 1798. On account of the masses said for the soul of the late Mrs. Monaghan—

"St. James's Chapel .	50 masses .	£2	14 2
"Denmark Street Chapel	20 do. .	1	1 8
"Stephen Street Chapel	20 do. .	1	1 8
"Ash Street Chapel .	20 do. .	1	1 8
	110 masses .	£5	19 2

"Received the above in full, this 17th of October, 1798.

"M. M'GUIRE."

"Dublin, July 11th, 1809. Received from Mrs. Mahon, two pounds three shillings and fourpence, for twenty masses, said by the Rev. Gentleman of St. James's Chapel, for the repose of the soul of Mr. Timothy Mahon.

"£2 3 4 JAS. JOS. CALLAN."

"12th Oct. 1809. Received from Mrs. Mahon, two pounds three shillings and fourpence, for twenty masses, said by the Rev. Gentleman of St. James's Chapel, for the soul of Mrs. Mary Monaghan.

"JAS. JOS. CALLAN."

"Dublin, Oct. 31st. Received from Mrs. Mahon, three pounds eight and threepence, for sixty masses, offered up in St. James's Chapel, for the repose of the soul of Mrs. Monaghan.

"£3 8 3 JAS. JOS. CALLAN."

The following remarks of "The Protestant," on the above receipts, are worthy of insertion here:—"These documents will show in what manner our poor deluded fellow-subjects in Ireland are cheated out of their money by their ghostly guides. The Apostle Peter is one of the great idols of the church of Rome; but if their practice be right, the apostle was wrong, when he reproved Simon Magus for supposing that the gift of God was to be purchased with money. In the church of Rome there is no *gift* at all; every thing is matter of purchase; and nothing is to be had without money. The gospel, indeed, declares pardon and peace to the soul of every believer, as the free gift of God, by Jesus Christ: but the Romish priests do most impudently place themselves between God and men as mediators, and their mediatorship consists chiefly, if not entirely, in receiving money for that which God has promised to bestow freely.

"From the tenor of the above receipts, it appears, that money was demanded and paid for the purpose of procuring, by means of a number of masses, repose to the souls of certain persons deceased. Had these persons died in the faith of Christ, their souls would have been at rest with him in heaven; and to extort money from their surviving relatives, for the purpose of procuring them rest, was downright robbery. If they did not die in the faith of Christ, but in their sins, it was not in the power of all the priests in Europe, although feed by all the wealth of the Indies, to procure one moment of rest to their souls. And, therefore, on this supposition, as well as on the other, to extort money from surviving friends for the purpose, was downright robbery."—*The Protestant*, vol. ii. p. 125, 126.

Note E.—Page 360.

Suppression of the Second Commandment of the Church of Rome.

Suarez says, "Idolatry is not only an accounting or worshipping that for God which is not God, but it is also a worshipping the true God in a way wholly unsuitable to his nature: and particularly by the mediation of images and corporeal resemblances." It may appear strange, then, that in the face of the second command of the Decalogue, which so expressly forbids it, the church of Rome should persist in her idolatrous worship. It would appear to be necessary either wholly to get rid of the second commandment, or to explain away its true meaning, or else to abandon the kind of worship which it so clearly and positively interdicts. The church of Rome has preferred the former perilous expedients. (1) She labours to explain away its true meaning, contending that what Protestants have rendered "*graven image*," should be rendered "an idol," as if the prohibition in the command applied only to that *idol worship* common among the heathen. The word which our translators have rendered "graven image," signifies, literally, any thing *carved* or *graven*, either in wood or stone. The Septuagint renders it in many places, "graven image." What, in Exodus xx. 4, they render by the word "*idol*," in Deut. v. 8, and iv. 16, they render, "*a graven image*." The word "*likeness*," afterwards used in the commandment, removes every doubt as to its meaning and design, as thereby every *similitude* or *representation* of the object of religious worship, is clearly interdicted. (2) The church of Rome also attempts by sophistical reasoning to get rid of this prohibition of their idolatrous worship, by insisting that the

command is not against the *making* an image or representation of the object of worship, but against the worship of it *as God*. She therefore teaches, that it is lawful to worship the image with that *relative* worship, which passes from the image to the true object of worship represented by it. The venerable reformer, Wickliffe, thus exposes the sophistry of this evasion:—"*We worship not the image, but the being represented by the image*," (say the patrons of idolatry in our times.) Suffice it to say, idolatrous heathen said the same. And furthermore, in that they say, that they do not worship their images as the Gentiles did their idols,—but God and the saints, whom the images do represent, and therefore that their doings before images be not like the idolatry of the Gentiles before their idols, St. Augustine, Lactantius, and Clemens, do prove, evidently, that by this their answer they be all one with Gentile idolators." (Homily on the Peril of Idolatry.) (3) The most fearful expedient of the church of Rome to disengage herself from the second command, so fatal to her image worship, is the entire or partial omission of it in her catechisms, and other works of religious instruction. This serious charge, which is denied by many of the church of Rome, and which is also doubted by many Protestants, demands proof. Bishop Stillingfleet, in the year 1658, challenged the Papists to show in what public office of their church the second commandment was to be found. *Before the Reformation*, in all the catechisms and offices of the Romish church, the commandments were mutilated by the omission of the *whole*, or a *part*, of the second. The first and the second precepts of the Decalogue, by leaving out the greater part of the second, and that which condemned image worship, were blended into *one*, as follows:—"I am the Lord thy God which brought thee out of the land of Egypt, and out of the house of bondage—thou shalt have no other gods before me: thou shalt not make to thyself a graven

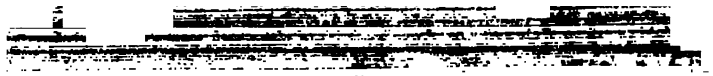
image, *et cetera.*" What stands in the Decalogue as the *third*, was made the second command, and so on. To make the number of *ten* commandments, what stands in the Bible as the *tenth* is divided into *two.* This, however, occasioned some difficulty—for in the second delivery of the Decalogue, recorded in Deut. v., the words in the *tenth* command are differently placed to what they are in Exodus xx. In Exodus it stands thus—"Thou shalt not covet thy neighbour's *house*, thou shalt not covet thy neighbour's *wife*," &c.; but in Deut. v. it stands thus—"Neither shalt thou desire thy neighbour's *wife*, neither shalt thou covet thy neighbour's *house*," &c. The Council of Trent, however, removed the difficulty by uniting the two last commands, and thus it stands in the Douay Catechism still in use:—"The ninth and the tenth commandments." "Say the ninth and tenth. *Ans.* Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's goods," &c. By such an arrangement, the church of Rome has managed to get rid of that part of the second precept of the Decalogue, which forbids her idolatrous worship of images! A reference to her catechism will make this manifest. The version of the Douay Catechism used in Ireland, a *Popish* country, omits the *second* commandment altogether—the version of the same catechism used in this *Protestant* country, where the worship of images is but little practised, contains the commandment in question!

This fact will account for a mistake which occurred in the House of Commons during one of the debates on the subject of Catholic emancipation, as related to the author by a distinguished baronet, then a member of that assembly. A member who took part in the debate charged the Roman Catholics with idolatry, and with suppressing the second commandment. A Papist who happened to be present in the gallery of the House produced a Catechism, or some other book of religious instruction, authorised by his

church, from which Mr. Canning, in refutation of the charge of suppressing it, read the commandment at length. This, it is probable, was the Douay Catechism, or some book of religious instruction, authorised for the use of Roman Catholics in this *Protestant* country. From those formularies intended for the use of Papists in Catholic countries, the second command of the Decalogue has been systematically excluded, both prior and subsequent to the Reformation.*

In the Douay Catechism, which contains the second commandment, there is a mis-translation, which has the appearance of design, to cover the Romish practice of *worshipping* images. The words in the Douay Catechism are, "Thou shalt not *adore*, nor worship them;" whereas, the literal rendeirng of the words is, "Thou shalt not *bow down* to them nor worship them," which is condemnatory of the bowings and genuflections practised in the Romish worship of images.

* "The Protestant," vol. i. p. 129—131.

THE END.

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